AUTUMN REFERENCE BOOK ROUNDUP

Saturday Review

November 19, 1966 35¢

EDUCATION

BIG CITY SCHOOLS II

PITTSBURGH: THE VIRTUES OF CANDOR

By Peter Schrag

Amish children—A struggle between public authority and religious principle (see Education).

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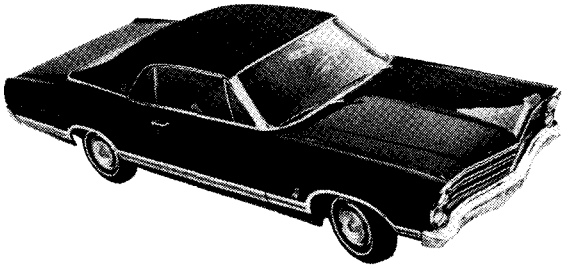

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Why another book on Picasso? Well, as Picasso said recently, "If you would know me, read Brassaï."

Brassaï's *Picasso & Co.* is not just a Picasso book, although it does center on the artist and the world which swirls around him. It is a fascinating record of years of conversations, in which Brassaï and Picasso talked to each other and to various men and women who moved through art, literature, and theatre in Paris during the last twenty-five years. The company included Malraux, Cocteau, Man Ray, Dali, Andre Breton, Paul Eluard, Sartre, and others. Those who were not great were merely, as the French say, important.

It affords an extreme close-up of Picasso which, as he says, probably reveals more of him than any other. The book is a latter day "Moveable Feast," written not with Hemingway's laconic mastery but with Brassaï's own astonishing talent for capturing the essence of good talk—and of people.

Who is Brassaï? His name is hardly a household word here but to editors and art directors and artists throughout the world his photographs and books have made him a celebrated, somewhat legendary figure. I visited him recently in his studio and for a legend, he looked wonderfully alive—spry, affectionate, interested, interesting . . .

Picasso & Co. is no "picture book" although it does contain a splendid selection of memorable photographs. To me, the book's principal reward is that it allows one to understand more of what these brilliant people have been up to, to share their joy in creation, and to eavesdrop on genius.

L. L. Day
EDITOR-AT-LARGE

Picasso & Co. ($6.95), by Brassaï, is published by Doubleday & Company, Inc., 277 Park Avenue, New York 10017. Copies may be obtained from your own bookseller or at one of the 32 Doubleday Book Shops, one of which is located at Bishop's Corner, West Hartford, Connecticut 06117.

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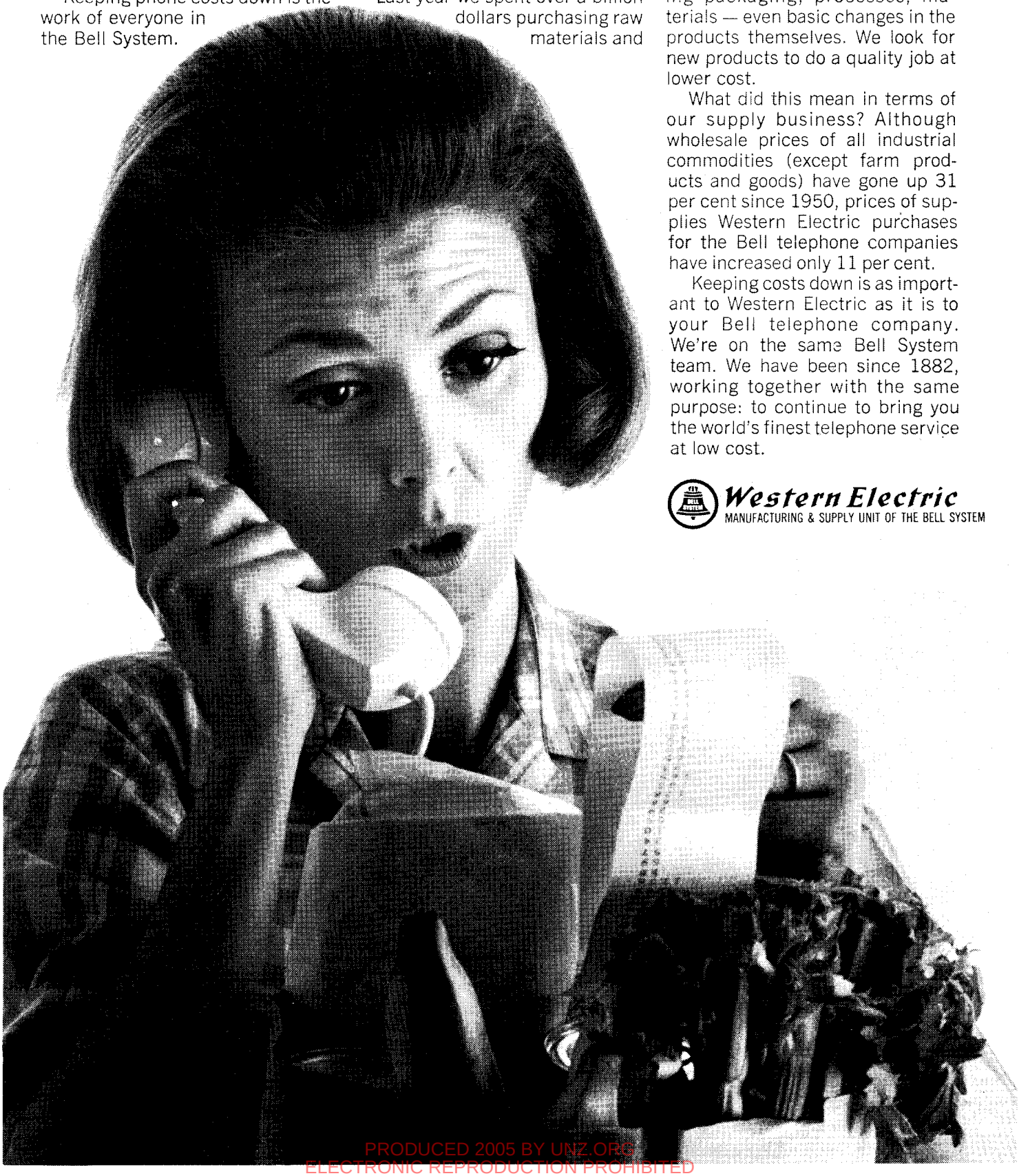
Keeping costs down is as important to Western Electric as it is to your Bell telephone company. We're on the same Bell System team. We have been since 1882, working together with the same purpose: to continue to bring you the world's finest telephone service at low cost.



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Winter Is Icumen In

It's Fun Time on the Slopes

NOW'S THE TIME to start thinking seriously about skiing, the sport that is growing throughout the nation by leaps and bounds and crunches. Local ski slopes are getting ready for the local ski slope season, new hills are opening in northern New Jersey, and the season is already underway in the New England states.

I have just finished putting Plastic Wood in the holes of my own skis—the poles are always going through them—and now, as I sit by the fire sewing up the holes in my boots, I'd like to offer some valuable tips for the novice skier.

I've been skiing for more than three years now, and believe me, it's not all that difficult. True, there are moments of outright terror, but then this is a pulse-quickening and exhilarating sport. It does the body good to have the blood tingle and circulate a little faster, as long as there are no large holes for it to come out of.

When the snow falls, it's time to ski, and the beginner should take immediate steps. The first thing to do—and this will take some courage—is to get out of the house. Hop into your car (I've been hopping since I fell last winter) and drive to the nearest commercial ski slope. There you can rent everything you need to start off with. Later, you can purchase your own equipment, but it is better at first to try out various types of equipment to see which suits you best.

Short skis are becoming very popular. If you fall on short skis, it's easier on the ankles, but then you may have more falls on short skis than on long skis. It's a matter of personal choice.

When you are properly booted and skied, you must take the next big step; this takes courage, the same as getting out of the house. You have two choices. You can climb the hill and ski down and fall, or you can buy a ticket which entitles you to fall off the rope tow. Experience has shown that it is more spectacular to fall off the tow. You will get more attention.

The first step in rope-tow falling is to get yourself alongside the rope, with skis lined up in the parallel ruts. Then grab the rope. One of three things will happen:

1) If you grab the rope too hard, you will be yanked suddenly off your feet and you will fall. You get very few points for this maneuver, however. Falling off the tow before you have started is considered poor showmanship in skiing circles.

2) If you let the rope ease through your hands and gradually tighten your grip you won't be yanked off your feet. But your gloves will start smoking with the intense heat of friction. The heat will be transmitted to your palms underneath, and layers of skin will be removed. It is permissible to scream at this point, before letting go of the rope. And falling. (Sometimes both gloves will continue to grip the rope after you fall off. They look ghostly, disappearing up and away into the distance.)

3) If you manage to start up the hill without falling (forget the pain in your arms—it's nothing to what you'll feel tomorrow) you will have a short time to enjoy the scenery and breathe the frosty air before the moment of truth—getting off the tow—comes.

Plan carefully exactly how you will release yourself from the rope, and which direction you want to fall. This on-the-way-up planning time can be likened to the time spent by a kamikaze pilot, looking around and choosing a ship.

To get off the tow, give a quick lunge sideways, hop out of the parallel ruts, and gracefully pitch over into the snow.

The next lesson is on Getting Up.

Getting up on skis once you have fallen takes considerable time. Unless, of course, you take the skis off, get up, and put them on again. But that's cheating. And one ski will probably speed off down the hill by itself, which is bad form.

The following steps can be completed within an hour:

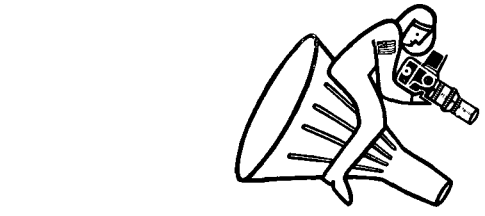
1) Get the skis both pointing in the same direction. They point in opposite directions after a fall. This in itself wouldn't be so bad, but, you see, your feet are attached to the skis and your feet don't turn that way. Or at least they didn't before the fall.

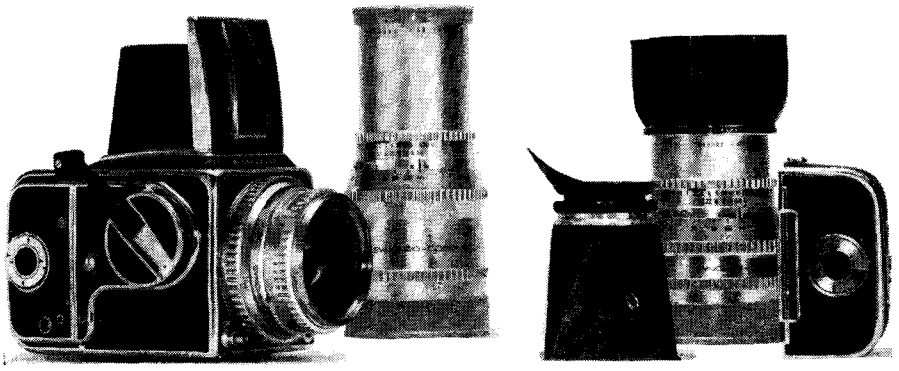
2) If either, or both, ski poles are sticking into any part of the body, remove them.

3) Flop around until both legs are pointing downhill and the skis are at right angles to the slope. Stick the ski poles uphill from you, grip the tops, give a sudden heave, and topple over in the opposite direction.

4) Carefully dig the snow out of your ear, or it will freeze in there.

5) Try again to get up. The hours

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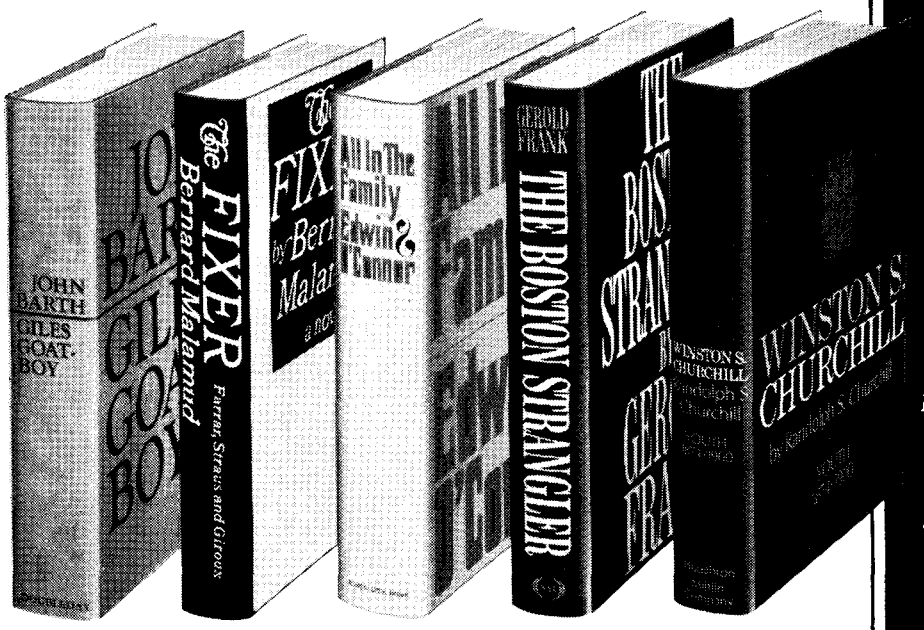

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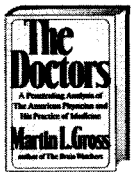

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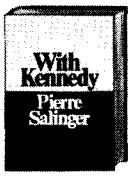

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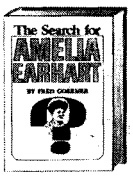

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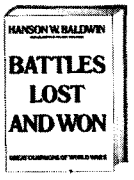

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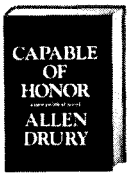

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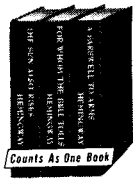

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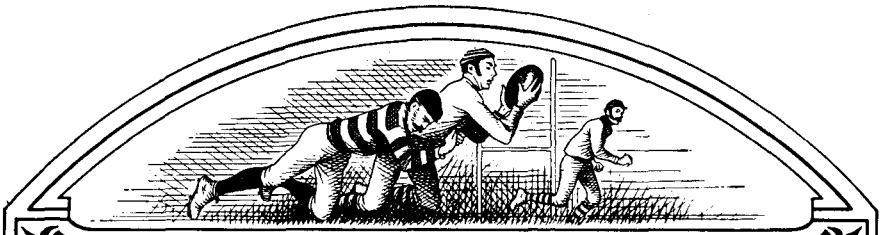

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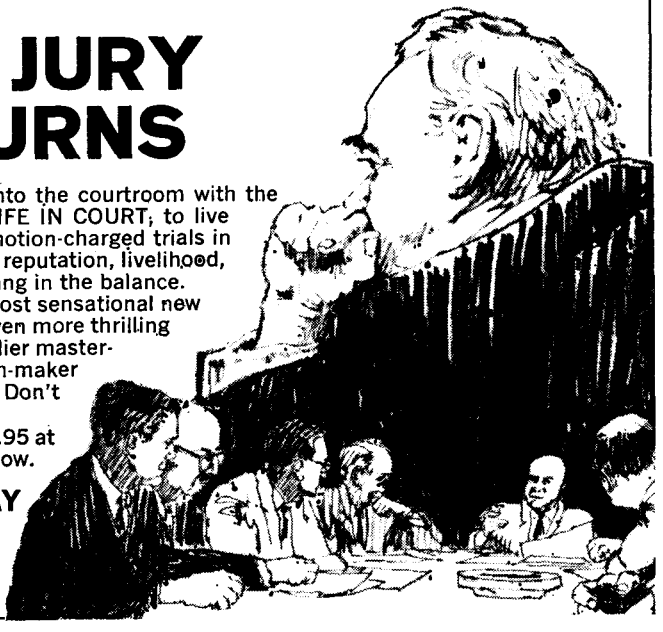

DOUBLEDAY

will pass like minutes, and suddenly, after one lunge, you will find yourself upright.

You are now ready to launch yourself downhill in one of two basic maneuvers —the straight downhill run with the fall at the bottom and the zigzag downhill run with the fall at the bottom.

The only other alternative is to go back to the rope tow, grab hold, run up and around through the pulleys and machinery, and then descend the hill hanging on to the rope at treetop level. But the rope runs through an awful lot of pulleys on the way down, and the trip is pretty messy.

While you are standing there making up your mind, you will slowly start moving and gathering speed. Before you know it, the decision has been made for you. Straight down.

There are several accepted ways to stop. Poking the pointed ski poles through the skis is not one of them. The bill for Plastic Wood is enormous.

—Dereck Williamson.

Happy Conclusions

(Being a sampling from a hobbyist's collection of endings culled from popular fiction.)

He kissed her! Then he kissed her again, for his troubles were vanished and he could afford to.

Henry picked up the battered watering can and limped toward the gate and held it open for Louise. He looked back at Annie's grave. Passion—and money. Louise went out the gate, and Henry followed her.

"And what is it you're so desperately striving to find?" Helena asked.

"Myself," Don Luis whispered hoarsely, twirling his finger at the curl of lace above her bodice. "Myself!"

"Sometime I'll tell you what *I'd* like."

He smiled into the fire, refusing with a little shake of the head to meet her eyes. "Later. There's plenty of time."

They kissed again.

"I'm glad I'm not a nun," Anne said dreamily, listening to the bells.

"And so," her face that looked so much like the velvet deer called Cupid was suddenly close to his, "kiss me, Black. Kiss me lots between now and tomorrow night. Because I'm going to join the Navy, too."

It is the story of my wife.

I went over and put my face against the wire and looked out.

They were still there.

That's when they shot me.

—F. de Sales Meyers.

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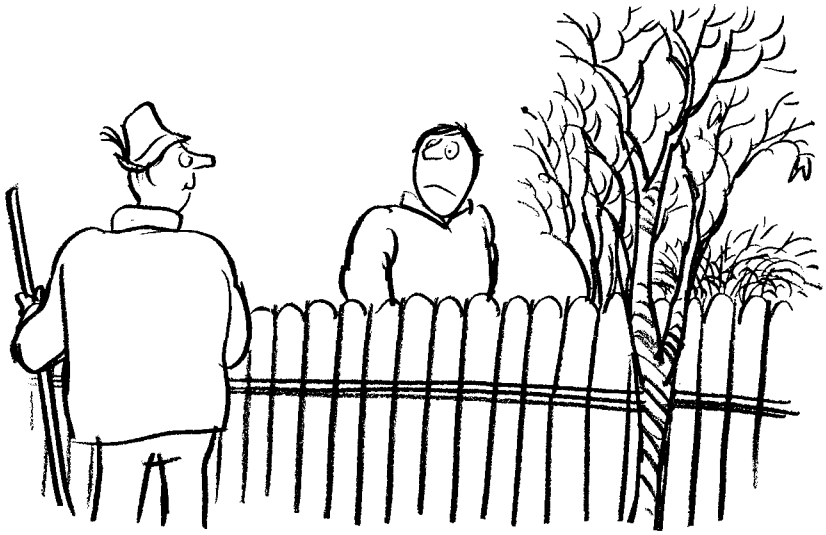
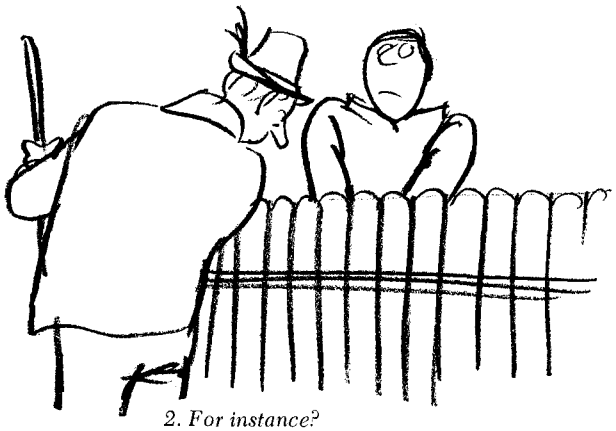


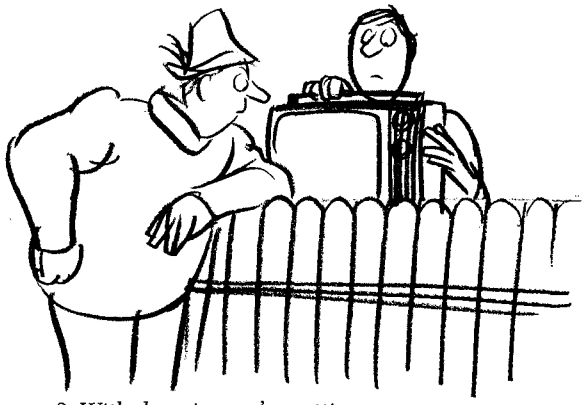
1. *For a guy who just got promoted to head a new branch office, you don't look any too happy.*

I'll have to give up a lot of things when I move.



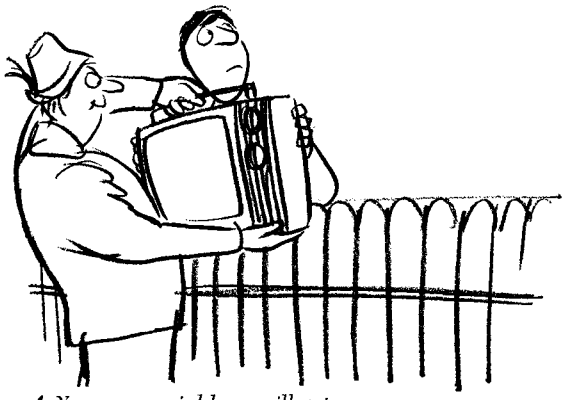
2. *For instance?*

Your lawnmower.



3. *With the raise you're getting, you'll be able to afford your own.*

And what about Ed's electric jig saw? That came in handy, you know.



4. *Your new neighbors will get accustomed to your needs.*

Yes, but will they have a barbecue with an automatic rotisserie like Tom's?

5. *You never know. But there's one thing you don't have to worry about losing when you move—the Man from Equitable. There are over 800 Equitable offices in the U.S.A. So whenever you need Living Insurance service, there'll always be an Equitable man nearby to help you out.*

You think he'll lend me his lawnmower?

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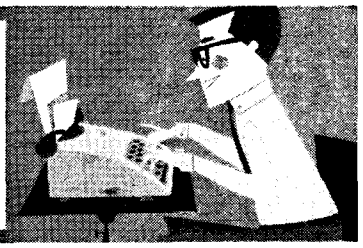
Top of My Head



Nothing to Lose But Your Chain Stores

HOUSEWIVES of America, Un-Inc., has taken up placards against the supermarkets for their high food prices. The supermarket people have not been sympathetic to this cause. One chain manager was downright unfriendly. In a nationwide telecast he told the housewives they would go hungry before he would lower prices.

However, in New York the news is better. During the first week of the boycott here, the price of eggs dropped 2 cents. According to *The New York Times*, a Markets Commissioner, unwilling to concede the efficacy of the boycott, explained it away by saying: "Hens lay better when it gets cooler."

Extending this weather excuse to medicines, I wondered about the exceedingly high price of drugs. I rationalized that the magic herbs which grow into miracle drugs come up in glorious effusion when the sun is hot upon them, but in the season when we need them most for our winter colds they languish. Result: Their prices rise to such proportions that it hardly pays to stay home and be sick.

"Not so," says my corner druggist as he fills my doctor's prescription for XXIV Acromycin tab, Sig: 1 Q.I.D. (a holdover from the days he first learned that all Gaul is as a whole divided into *partes tres.*)

The high price of medicines has nothing to do with the seasons. He explains that prescriptions call for medicines under their patented brand names. The same drugs ordered by their generic names are many times cheaper. He points to my prescription for twenty-four Acromycin tablets.

"Acromycin is the brand name for an antibiotic tablet manufactured by the Lederle company. A bottle of 100 Acromycin tablets costs me $16, or 16 cents a tablet. The generic name for the antibiotic is tetracycline. A bottle of 100 tetracycline tablets costs $3, or 3 cents a tablet.

Naturally, I asked him to change my prescription to the generic-named tablets. He doesn't stock them. Why? Because they are not manufactured by "reputable" drug manufacturers.

"Suppose you had a serious heart condition," he said, "and you came in here with a prescription for Peritrate. This is a vasodilator manufactured by Warner-Chilcott. They charge me $20 for a bottle of 1,000 tablets. Under its generic name that drug is known as pentaerythritol tetranitrate. A bottle of 1,000 pentaerythritol-tetranitrate tablets costs me only 98 cents. Which would you choose for your heart—the one from the reputable manufacturer or the unknown?"

Well, I considered that a rather academic question. In the first place, my doctor could never spell pentae - - - etc. In the second place, anybody who could walk into a drugstore and ask for pentaerythritol tetranitrate is not all that sick. Besides, I was too feverish to start picketing my corner druggist with a sign reading: MY DRUGGIST IS UNFAIR. I'M A GERM CARRIER. DON'T TOUCH ME.

The rise in drug prices occurs somewhere between the manufacturer and the drugstore. The druggists adds a legitimate margin of profit.

And he deserves it. Have you ever tried deciphering a doctor's prescription? It's not the Latin that's difficult for the druggist. It's making out the doctor's signature. Then there's the overhead. He has to stuff the bottle with cotton. Cotton doesn't grow on trees, you know.

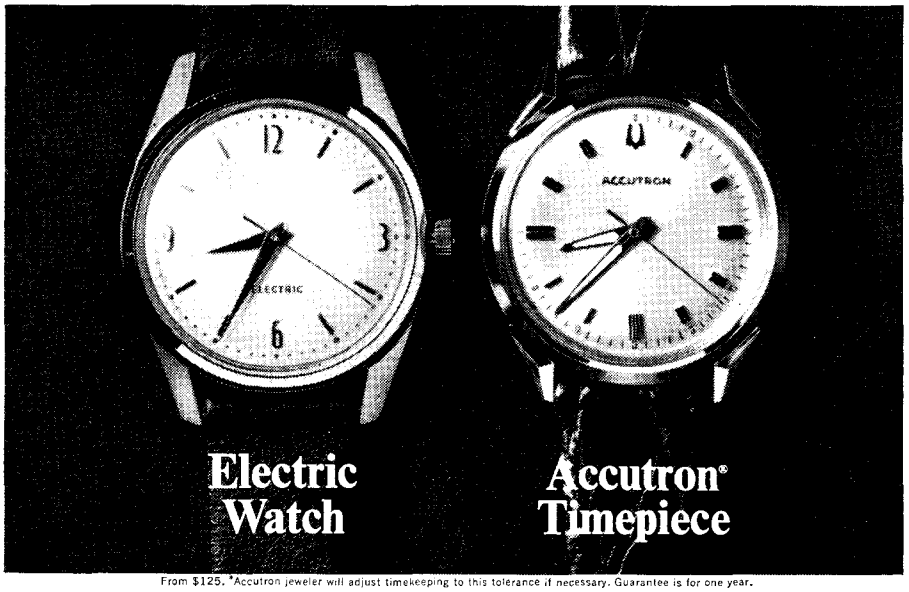
Then there is the typing on the label. A druggist has to take typing along with drugging.

And then there is the pasting of the label on the bottle. That takes glue. You know how that tastes. And any druggist worth his mortar and pestle doesn't use a patented brand of glue. He gives the customer the benefit of his scientific knowledge and mixes his own generic glue. And that's not easy. You have to boil animal skins, bones, and hooves into a viscose solution.

Then there are the midnight calls from excited doctors asking the druggist what pills they prescribed for patients who have hysterically just called the doctors with the news that they've broken out in hives and bumps, and the doctors are looking for a generic antibiotic to counteract the brand name antibiotic.

You think I'm exaggerating? You don't believe me about the doctors' calls and the druggists' mixing their own glue? Next thing you'll be saying that druggists don't mix their own tuna fish salad for their lunch counters. How skeptical can you be?

—GOODMAN ACE.



From $125. *Accutron jeweler will adjust timekeeping to this tolerance if necessary. Guarantee is for one year.

Why they keep different time.

You'd think they'd both keep the same time since they both operate with batteries. But they don't. Because an electric watch is a conventional watch that keeps time with a conventional balance wheel. The balance wheel is just driven by a battery instead of a spring. No electric watch guarantees the time it will keep.

The Accutron timepiece is not a watch and has no balance wheel. Instead, its battery operates a *tuning fork* that splits a second into 360 equal parts. (A watch divides a second into only 5 parts.) This is how we (Bulova) can guarantee Accutron accuracy within a minute a month.* U.S. satellites use Accutron timers, not electric watches.

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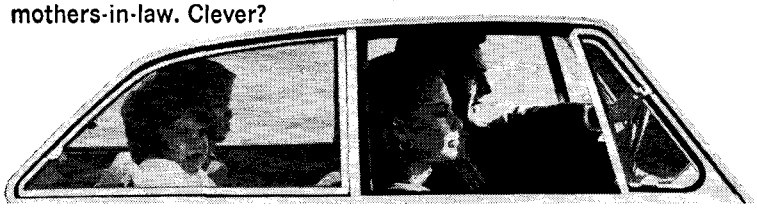

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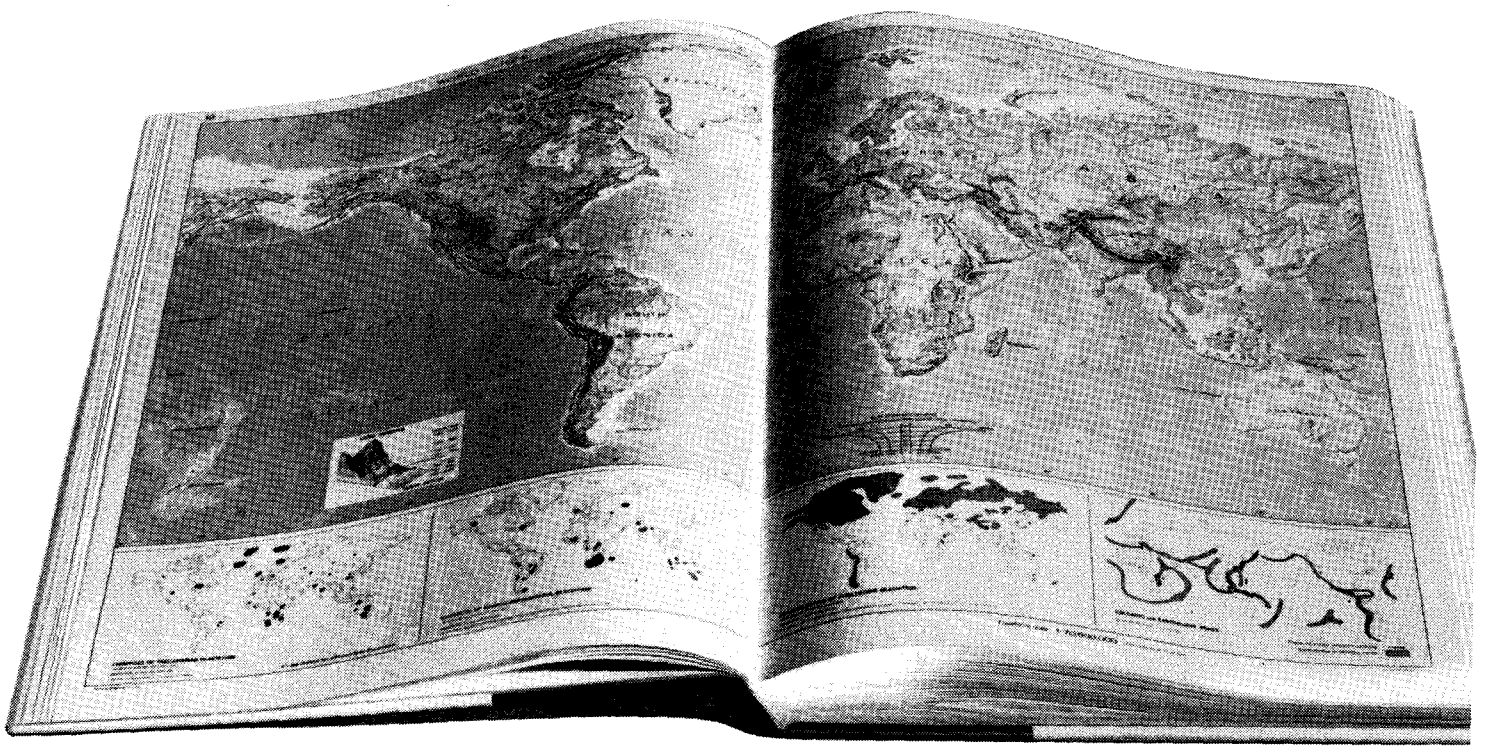

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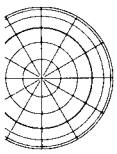

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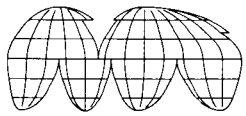

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Commercial and industrial uses. To serve an age of global industry, there is an absolutely incredible series of maps showing worldwide production of wheat, rice, barley, soybeans, corn, millet, sorghum, sheep, hogs, cattle, coffee, tea, cacao, rye, grapes, sugar cane, sugar beets, peanuts, cassava, potatoes, cotton, rubber, flax, silk, jute, abaca, henequen, sisal, kapok, oats, tobacco, copra, spices, coal, oil, natural gas, nuclear power, ferro alloys, iron and steel, lead, zinc, copper, tin, mercury, native sulphur, potash, phosphate, nitrate, asbestos, mica, bauxite, titanium, magnesium, gold, silver, platinum, rare earths, diamonds, emeralds, rubies, sapphires, pearls.

When is the Danube not the Danube? For readers in an age of worldwide involvement, foreign place-names are shown in their native forms (with the familiar English equivalents for all important locations). Sai Gon is shown in Vietnamese style as two words. So is Ha Noi. Sumatera has an "e". The Danube will be seen flowing through Bavaria and Austria as the Donau, across Hungary as the Duna, and through Yugoslavia as the Dunav.

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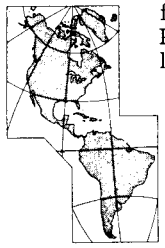

And as you would expect, there are pages upon pages of authoritative, meticulously organized tables of statistics. Don't let them intimidate you. They can be as much fun as the maps—and not only for settling disputes or winning bets. Consider for instance, the Table of Foreign Geographical Terms. You can probably figure out for yourself that *"plato"* is Russian for *plateau*. But where else would you learn that "tzu-chih-ch'u" is Chinese for *autonomous region* (as in Tibet, Sinkiang, or Inner Mongolia?)

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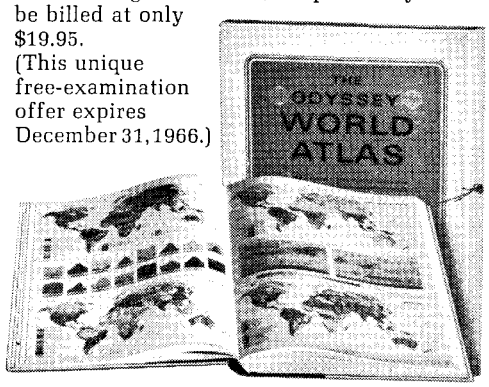

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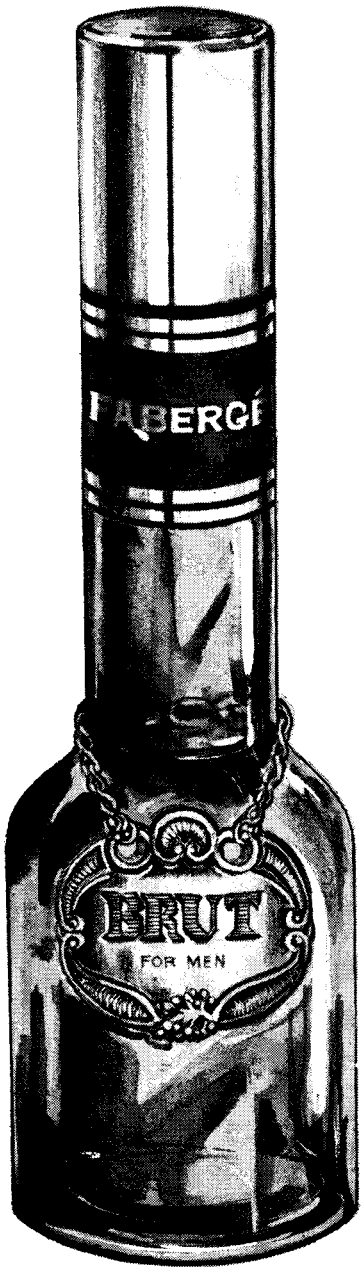
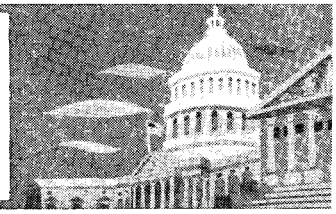


For after shave, after shower, after anything! **Brut.**

State of Affairs



Hope in Vietnam

WASHINGTON.

NEW EFFORTS to bring the war in Vietnam to the conference table are now under way behind the scenes and the prospects for finding at least a starting point for negotiations look a little better than they have up to now, although it may take months of secret and patient probing before any results will be shown. One of the main reasons for some hope is that attitudes are changing both in Moscow and Washington. The United States has begun to define its aims in Vietnam in greater detail—though they still remain fuzzy, as shown by the discrepancies between Ambassador Goldberg's speech before the United Nations Assembly of September 22 and the Manila communiqué.

Mr. Goldberg called for a phased withdrawal "of all external forces, those of North Vietnam as well as those of the United States and other countries aiding South Vietnam." The Manila communiqué, referring to the allied forces, said: "they shall be withdrawn, after close consultation, as the other side withdraws its forces to the North, ceases infiltration, and the level of violence thus subsides. Those forces will be withdrawn as soon as possible and not later than six months after the above conditions have been fulfilled." What remains unclear is what is meant by "external forces." Does this include the irregulars from the North or only the regular, organized troops?

But perhaps this will be initially less important if, as a first step, conditions can be agreed upon that would lead to a halt in the bombing of North Vietnam. There is reason to assume that President Johnson will not order another "pause" in the bombing unless he has more definite reassurances that it would lead to negotiations. There is also every reason to think that the North Vietnamese will not enter into negotiations unless the bombing has stopped. Before the President initiated a pause the last time, various eastern European "informed" sources hinted that some negotiations could be expected. But nothing followed, and in retrospect the President considers this thirty-seven-day pause a big mistake which he does not want to repeat. The immediate problem, therefore, is to get more definite signals from Hanoi as to whether it is willing to negotiate.

Until recently, another obstacle to progress was the categorical refusal of the Soviet Union to use its influence t persuade North Vietnamese leaders t modify their unyielding position. Th refusal was at least partially based o the belief that the United States was nc sincere in its protestations about wantin peace, and that it could lead only to en barrassment if the Soviet Union talke Hanoi into negotiations which the proved abortive. However, since M Gromyko's visit to Washington, th Kremlin may be less suspicious of Pres dent Johnson's desire for peace. At th same time, Soviet officials have droppe hints that their influence in Hanoi ha improved.

Nobody as yet knows whether there also a change in the attitude of the Nort Vietnamese leadership. But it would l surprising if the extraordinary intern upheavals that are shaking the Commu nist regime in Peking have not disturbe the men in Hanoi. They have certain shocked virtually all Communist parti throughout the world and led many of them to openly criticize the Chine brethren—though, to the surprise of many experts, these developments d not lead to the kind of condemnation of China that had been expected to emerg from the recent Communist party sur mit meeting in Moscow.

Still, it would be surprising if the pr Chinese forces in the Hanoi regime hav not lost ground lately. Mr. Kosygin h openly accused China of having failed support the North Vietnamese war e fort, and he even went further by sayin that due to this lack of cooperation th war cannot be won. Thus both Mosco and Washington are now saying that th war cannot be won by either side. K sygin has not drawn the obvious concl sion that, if the war cannot be won, a attempt should be made to bring abo negotiations, but that is in effect th logic of his remarks.

There have even been hints fro Hanoi that North Vietnamese leade are trying to revise their attitude towa Peking. A recent article in *Hoc Tap,* th mouthpiece of the North Vietname Communist party, criticized "some cor rades" who, it said, are unable to gra "the realities of the Vietnamese Revol tion" and thus show "a tendency to lea solely from foreign experiences witho going deeply into . . . our own country real situation and experiences." Th "lack of independent thinking," the art

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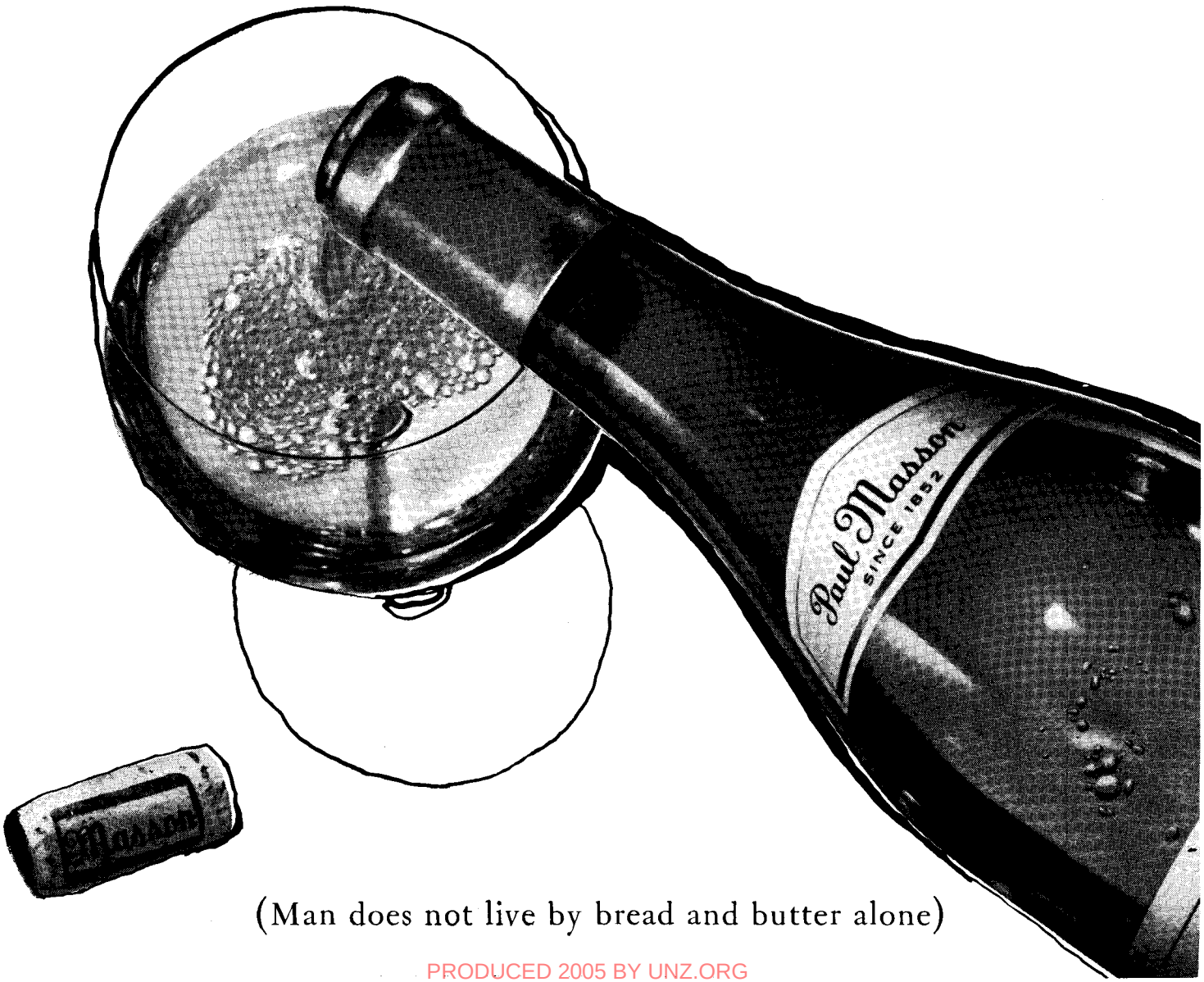
What to do until the waiter comes back.

We refer to that pleasant time when you would just as soon sit a bit before you order. There are a number of things you can do besides eating the bread and wondering what it is that the lady in the green dress is having that looks so good:

1) Drink the bottle of wine you ordered when the waiter came by. Why wait to enjoy life? Have a glass now. 2) "Yes," you might say, "but I haven't decided what I'm going to eat yet!" 3) Who says you can't do it the other way around? 4) The more we think about it (ordering the food to suit the wine) the better idea it seems. Perhaps we should copyright it.

Copyright 1966, Paul Masson Vineyards, Dept. 2, Saratoga, California. (We have 16 table wines—9 whites, 5 reds, 2 pinks—which you can order food to go with. Write, and we'll send you a complete list.)



(Man does not live by bread and butter alone)

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FIRST I TURN TO STEPHANIE HARRINGTON, SALLY KEMPTON, AND SUSAN BROWNMILLER TO FIND OUT WHAT'S NEW WITH POT, PORNOGRAPHY, AND THE WOMEN'S HOUSE OF DETENTION. THEN I TURN TO BARBARA LONG FOR THE LATEST IN SPORTS. AFTER THAT I SWITCH TO THE **CULTURAL** SECTION TO GET ANDREW SARRIS' VIEWS ON WHY PREMINGER IS MORE TALENTED THAN FELLINI; AND TO READ JONAS MEKAS EXPLAIN WHY THIS WEEKS UNDERGROUND MOVIE THAT EVERYBODY WALKED OUT ON WAS REALLY A **TEST** TO SEE IF WE DARED FACE THE **TRUTH.** NEXT I CHECK THE THEATRE PAGE TO SEE IF MICHAEL SMITH IS FEELING ALL RIGHT. THEN I READ NAT HENTOFF TO SEE WHO SOLD OUT, FOLLOWED BY JACK NEWFIELDS LATEST EXPLANATION OF THE NEW LEFT, FOLLOWED BY IRVING HOWE'S CORRECTION OF NEWFIELD. THEN I READ THE MAIL WHICH CORRECTS HARRINGTON, KEMPTON, BROWNMILLER, LONG, SARRIS, MEKAS, SMITH, HENTOFF, NEWFIELD, AND HOWE. THEN I CHECK FEIFFER TO SEE IF HE'S LEARNED HOW TO DRAW YET. I USUALLY FINISH WITH THE EDITORIAL ON DE SAPIO. THEN I WRITE MY LETTER ACCUSING THEM OF GOING ESTABLISHMENT.

SR 11/19

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cle continued, resulted from an "inferiority complex" on the part of those comrades. It urged that the achievements of "brother parties" be studied in a "critical and discriminating manner." If nothing else, these convoluted arguments seem to indicate that Hanoi is striving for some sort of a neutral stance in the Sino-Soviet dispute.

The next three months may be crucial. If the prospects for negotiations prove to be deceptive, if most officials in Washington are very skeptical, if nothing new develops—then the pressures on the President to intensify the war are bound to increase. If the road to negotiations looks impossible to travel, a mood of desperation could lead to further escalation.

This is one reason why President Johnson has encouraged one or two foreign statesmen to explore with the Russians the minimum terms acceptable to both sides. What is needed in the initial phase is a firm signal from the enemy that another pause in the bombing of North Vietnam would definitely lead to negotiations. These signals need not be overt and public, but they must be of the kind that would make it clear that they come directly from Hanoi—some sort of informal message accompanied by, say, a reduction in the scale of Hanoi's military activities in South Vietnam, as Ambassador Goldberg has suggested.

Furthermore, President Johnson's speech on European policy on October 7 was probably not only an attempt to bring new motion into East-West affairs, but perhaps also an effort to make it easier for the Soviet Union to play the role of conciliator. It has been clear from the very beginning that the road to a settlement of this war goes via Moscow. Unfortunately, this road has been blocked up to now. But if the United States is trying to unfreeze East-West relations—if President Johnson is able to create more confidence in his "vision of peaceful engagement"—then it ought to become easier to move the Vietnamese war, which has poisoned American-Russian relations, to the conference table.

A few months ago it looked as if the Kremlin was tempted to take advantage of the new trends engendered in Europe by President de Gaulle—a feeling of alienation from the United States, a nascent European nationalism, a rising lack of confidence in American intentions. Whether this is still the dominant attitude is difficult to know, but there must be a debate in the Kremlin as to whether or not it would be better to return to the original policy of direct negotiations with the United States. The outcome of this debate may have a direct bearing on the Vietnamese war, for it is within the power of both the Soviet Union and the United States to find ways of ending it. —HENRY BRANDON.

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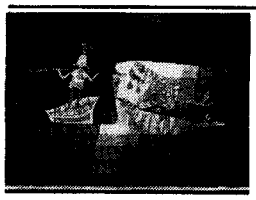

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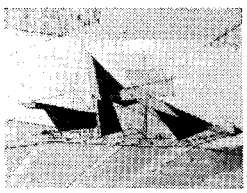

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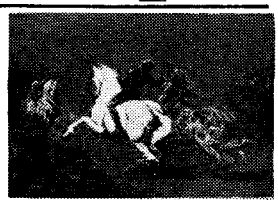

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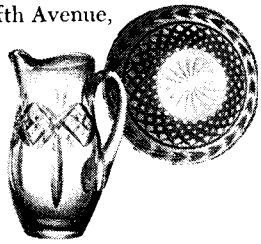
I like Paul.
Sometimes we sit and dream.
What about?
About nothing.
We just dream.
Sometimes Paul dreams about . . . oh, I forgot, but
I know what I dream about.
I dream about beautiful things.
Like mom giving me Waterford crystal when I get married.
She promised it to me.
And I'm going to promise it to my little girl.
When I have a little girl.

(Editor's note: Too many of today's things are born for the moment. Waterford is born to live many lifetimes. It is a link with the past and a tie with tomorrow. Every piece is cut by hand, with love, in Ireland, just the way historic Waterford was made over 200 years ago. Write for free brochure to Waterford, 225 Fifth Avenue, New York 10010.)

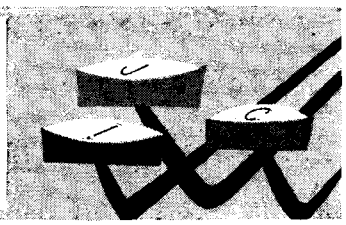


Oh, I just remembered.
Paul dreams about catching a million fireflies.
He likes fireflies.
He puts them in a bottle.
His mother once asked him what are you going to do with bottled fireflies.
I'm going to light up my room, he said.
When I get married, I'm going to light up my room with Belleek china.

(Editor's note: If you'd like to read the romantic story of Belleek Parian China, write to Belleek, 225 Fifth Avenue, New York 10010.)

Sometimes I wonder.
When I get married, will my dreams come true?
If they do, will I stop dreaming?

Manner of Speaking



Introspections

ON THE POET AS A DAMNED POOR THING

I adored her and she giggled and I adored her.

It was entirely summer in her fleshdom
and she her own breeze through it, tittering leaves
that trembled round her bearing. Lemons glowed
on reaches of her tousling. Honeydews
bent light rays round her like a gravity.
She shucked like new corn. Was it to bed or table
she let me spill her, giggling as I nibbled
cherries and flesh of pears and bursting grapes?

I wrote gold reams of nothing that could say
how she lay by me, sleeping as I watched
what Raphael forgot the light could do
when he ran out of angels to stand in it.
Hers was the lit face of the stupidest angel,
too lost in its own bliss to think of being,
apart from all but its own representation.

That child-head lay adrift above her body
like a small separate soul above the Spheres
of Dante's walk across the universe.
"Beatrice!" I thought nights when I sweated to write her.
But when I crossed at last the swollen Eden
where she stood lit in her gold choruses,
that face of floating heaven knit its brows:
"Alighieri?" it said. "Ah, yes, you're Gemma's husband. . . .
What's all this you've been writing about me?"

It should have been vision enough to warn off visions.
But pens are hypodermic, and she was the drug
addiction is the dream of. I heard her giggle
floating above us like a face in a cloud,
or blind and separate as a *putta* smirking
from a gilt cornice over a Roman bed
where a boy cardinal knelt, burning in prayer
to all of her sprawled summer in his arms.

Nothing could save his soul from incoherence.
He swore to make her shudder as he had
for wasting visions, but a vision came:
she was a peach tree, an Ovidian soul
trapped in a golden bearing all might eat
and none might change a leaf of but the wind
that tittered through her. Rising in a rage,
he leaped into her branches to shake down
one fruit of her locked soul. But though he hurled
whole tempests at her, not one gold globe fell. . . .

I was the only windfall in that dream,
a lump among the stubble at her roots,
hearing the separate breeze her green sprays toyed with
in their own climate, above the death of mind.

She giggled and I died and still she giggled.

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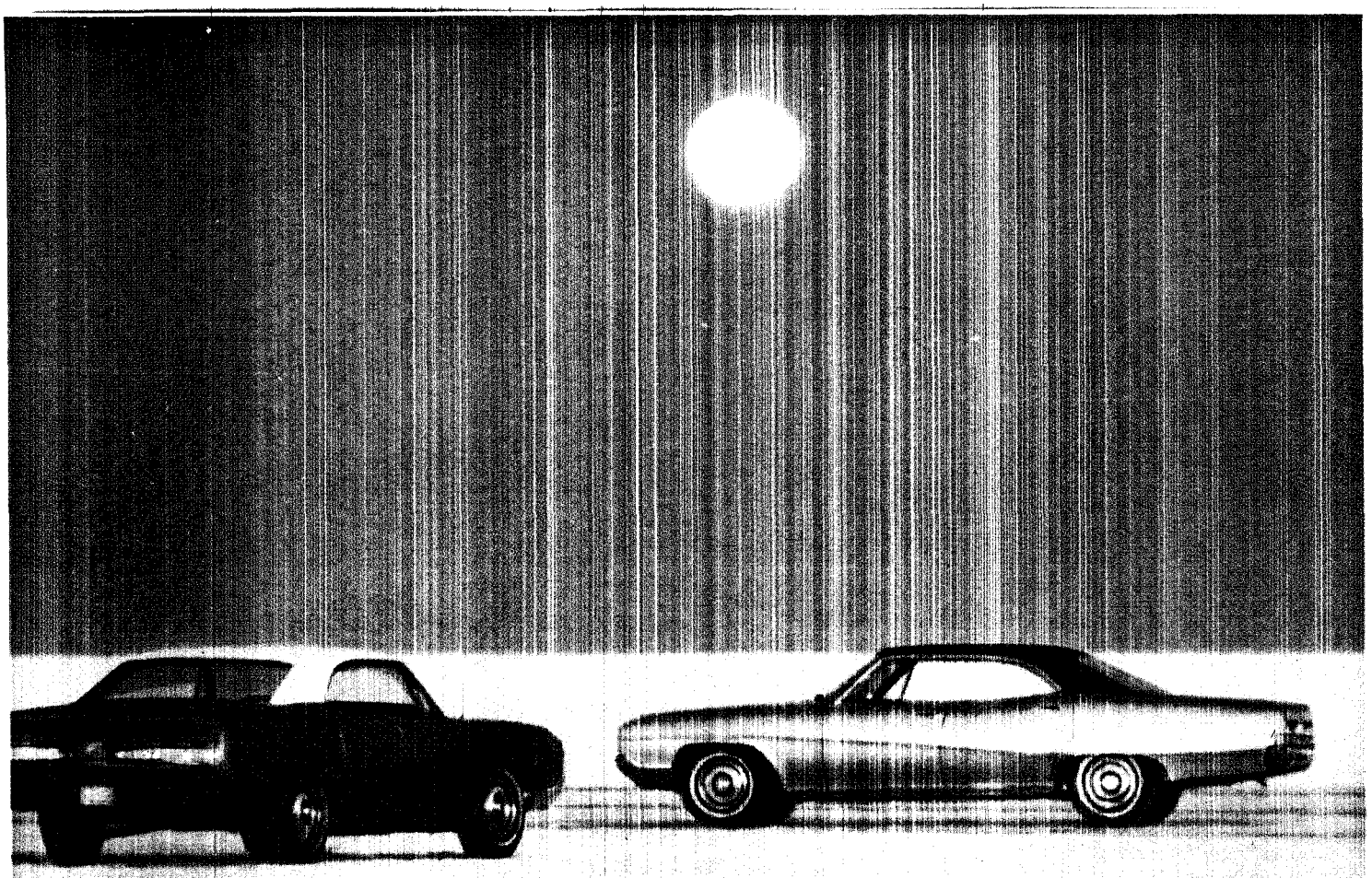
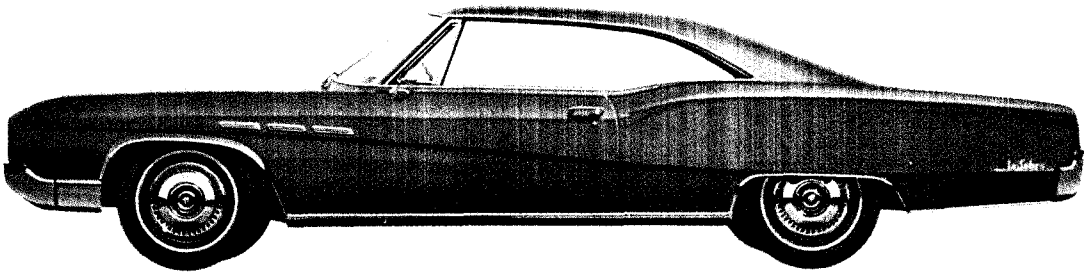


New smoothie. '67 Buick LeSabre.



See how suave Buick's 1967 LeSabre looks? Well, it *acts* even smoother. Under its influence, the roughest roads turn to velvet. But then that's a habit with Buicks. (When you think of smooth ride, what's the first car you think of?) So is making short work of long drives. And this year Buick, like all GM cars, has added several new safety features, including a braking system with dual master cylinders. There may be smoother ways to travel. But flying carpets can get cold in winter. Besides, you can get a LeSabre for a lot less money.

"When better automobiles are built, Buick will build them." Still true.

GM

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WHY DON'T YOU WRITE FOR ME?

For you, or of you? It can't be
both. If you must ask that
question, you are not ready
for yourself. If I write for
you, I must write about someone
else: someone dead, though you
haven't heard of that death. If of
you, you haven't heard that
news either. Then what *can* I tell you?

You see there are few customers
in this business. Not that it matters.
I live by eating up the profits.
There is that to be said for it as
a business: check the books any way
you like—there is always a profit
and it can always be eaten. —Scorn
you? Never. Customers are always
welcome; cherished even.

I mean I have learned to stock
only what I can live by
when no customers come. When one
does come, therefore, it follows
that he can buy only what I have my
own appetite for. It's a black-bread
store, if you like: stiff crusts and
garlicky cores. But learn to like it
and nothing can feed you better.

ADVERTISEMENT FOR A READER

This itch to sit at paper and to say
a midnight into fact, a flesh to rhyme,
is what I do instead of doing. May
the life I do not live in the still time
I sit here scratching, by some grace
there is in words, be justified. At worst,
nothing does better by the race
than its own tongues. So have all men been blest
by deeds of words from dead men who took time
they have no longer, but were glad to take
when they were rich, to make into a rhyme
they have forgotten, what they itched to make.

—JOHN CIARDI.

EDITOR'S NOTE: *These poems will be included in a new volume of Mr. Ciardi's poetry, "This Strangest Everything," to be published by Rutgers on December 5.*

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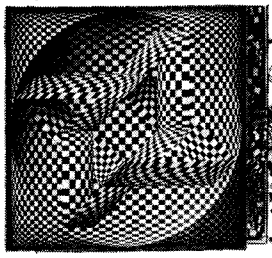

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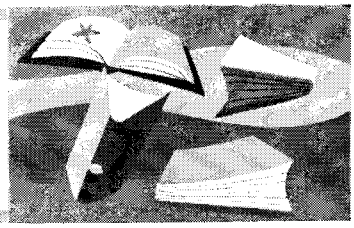
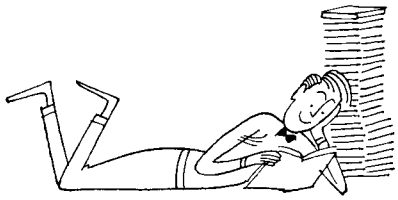
Trade Winds



I don't suppose you remember, but about ten years ago *paperback* was a dirty word. (In fact, *drugstore* didn't sound like a nice place to go, because that's where the paperbacks were.) Today, we find paperbacks in classrooms, and teachers are feeding them to students like oatmeal. The kids, of course, are eating them up a lot faster than they eat oatmeal.

The picture of kids gobbling up books has startled the adults who are accustomed to youngsters' disliking books. But it has been the big, heavy textbooks that were distasteful to them, not the books they could read with a flashlight under the blanket when they were supposed to be asleep. Now some schools have brought the books out from under the blanket and the results have been marvelous.

Daniel Fader's program of exposing children to paperbacks was described in TRADE WINDS, June 25. Another program was carried on last year in the very fine Manitowoc, Wisconsin, school system. There, Lincoln High sophomores were offered the chance to read paperback books in class two to three hours a week,



with no lectures, no discussion, no tests, no homework, no book reports. The slow readers finished about twenty books in one semester, the fast ones fifty books! The list consisted of quality novels, plays, biographies, and collections of essays and poems.

After the experiment was over, a survey of the 286 sophomores showed that they were crazy about the course; 274 of them said it was the best way "to study literature." It also appears from the survey that there have been three deterrents in the past to making serious readers out of young Americans. One is the book report. If there is anything that can spoil a book it's the pressing realization, while you're reading it, that you are going to have to write a book report on it. The second is that teachers feel guilty if they are not teaching, reading students' papers, or marking. They'll have to learn to give a report-card grade without relying on the daily class record book.

The third problem has been at home. Some students reported that parents are suspicious of books, especially paperbacks. "Reading a story again?" they ask. "Can't you find something better to do?"

But the kids keep on reading—at the apparent rate of fifty to a hundred books a year. Then, when they reach maturity, they stop. Would it be asking too much of publishers to find out why and what to do about it?

That funniest of all magazines, *Grump*, has an exposé in the current issue entitled, "Unsafe at Any Sitting." The author, Ralph R. Nodder, accuses America's furniture manufacturers of turning out unsafe chairs. He cites the shocking statistics on how many people are injured and killed in chair accidents, and then points out how poorly our chairs are made.

Half the chairs made in the United States do not even have arms! "These armless sports chairs have a dangerously high topple factor under test teetering conditions," Nodder reveals. Also, allowing people to sit and drink on lethal bar stools is criminal negligence, he says.

Nodder attacks the imported Italian rocker known as the Alpha Romeo 900.

"In this model," he says, "it is possible for an agile old lady to reach 62 r.p.m. (rocks per minute) even though tests prove that even at 40 r.p.m. it takes over three minutes for the average old lady to stop."

Nodder's solution to the problem is for manufacturers to be required to outfit all chairs with an untippable base, safety belt, padded head rest (to prevent "chair lash"), first-aid kit, etc. He also calls for compulsory sitter education courses in schools.

Sharps and Flats: The Shields Jewelry Company is putting out a line of after-

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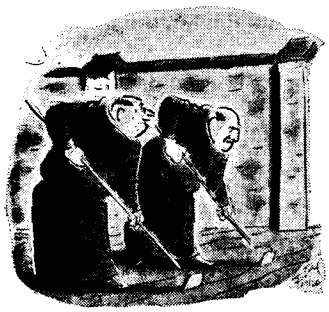
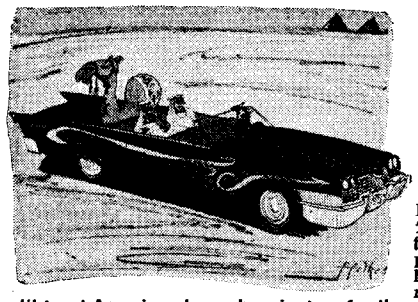
"I've just put six bullets through my mother-in-law."



"How about a prayer-break?"



"I trust American know-how just so far."

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shave lotion and cologne called Dante. On the label is a picture of Lord Byron. The explanation I got from Shields is that "Dante was a very homely man."

► A locksmith on New York's 84th Street has a sign in his window: "Sorry — No Parking Meter Duplicate Keys Made."

► An Asian has tried to explain his feeling about America. "How can we Orientals do business," he asked me, "with a country so backward that it is afraid to build a thirteenth floor in its new buildings?"

► A new book published by Lippincott is called *Climax at Buena Vista*, and is advertised as describing "a decisive defeat for the ogre of the Alamo." General Santa Anna an ogre? Is that any way to refer to a patriotic Mexican defending his country against Texas rebels?

► Dr. Nathan Pusey, president of Harvard University, said in September that Christianity is being questioned throughout the world, and that most men and women cannot or will not find a believable faith in that religion. The disc jockeys are really up in arms over this statement, and have stopped spinning Pusey's records, have you noticed?

► If twelve is a dozen, and thirteen is a baker's dozen, what is eleven? A butcher's dozen?

► Bill Murphy says that things used to stop, end, or even cease. But now a lot of happenings strangely "grind to a halt," such as football games, Senatorial investigations, and school terms. He also wants to know why hurricanes are always "packing winds" and where they pack them.

► In Athens 2,500 years ago a man poured a glass of wine for a concubine named Gnathaena, saying it was sixteen years old. She looked at it and remarked, "Small for its age, isn't it?"

—Jerome Beatty, Jr.

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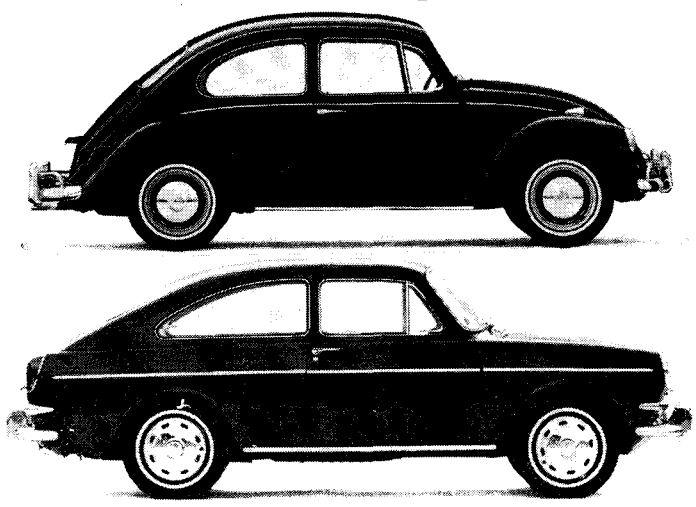

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11 out of 12 could not answer this question correctly. How about you?

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DEATH OF A FAT GOD. By H. R. F. Keating. Dutton. $3.95.

THE MAGIC GRANDFATHER. By Doris Miles Disney. Doubleday. $3.50.

WITNESS AT LARGE. By Mignon Eberhart. Random House. $3.95.

Current Affairs

ANTI-POVERTY PROGRAMS. Edited by Robinson O. Everett. Oceana. $6.

CONDITION CRITICAL: Our Hospital Crisis. By Edwin P. Hoyt. Holt, Rinehart & Winston. $5.95.

DE GAULLE AND THE WORLD: The Foreign Policy of the Fifth French Republic. By W. W. Kulski. Syracuse Univ. Press. $8.50.

INDIA AND THE FUTURE OF ASIA. By Patwant Singh. Knopf. $5.95.

A SACRED TRUST. By Richard Harris. New American Library. $5.

THE UNITED STATES AND CHINA IN WORLD AFFAIRS. By Robert Blum. Edited by A. Doak Barnett. McGraw-Hill. $6.50.

VIETNAM NORTH. By Wilfred G. Burchett. International. Hardbound, $4.95. Paperback, $1.85.

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THE SMART SET: A History and Anthology. By Carl Dolmetsch. Dial. $9.95.

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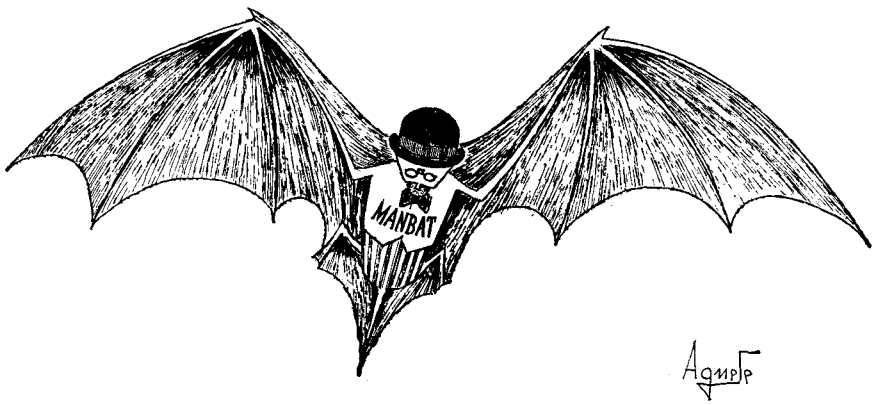

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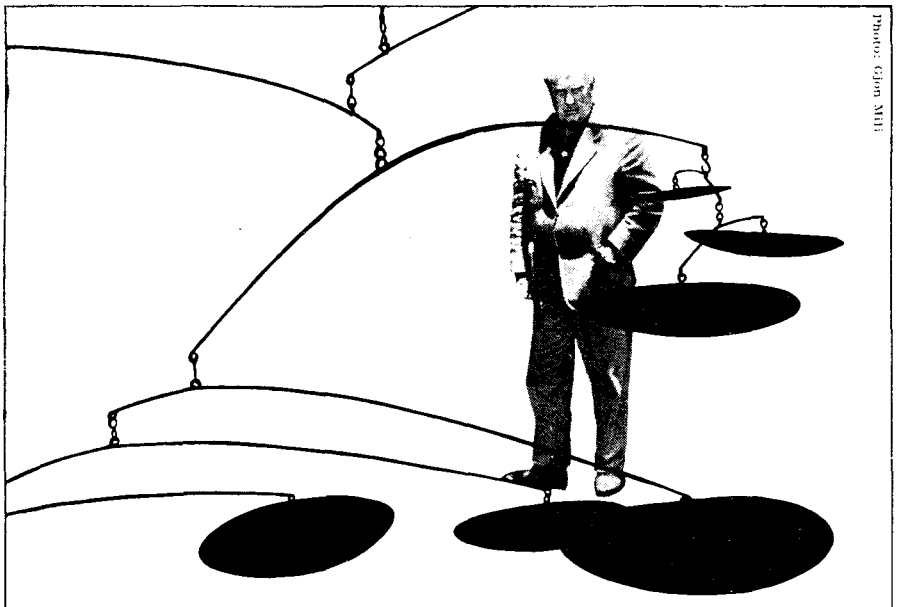
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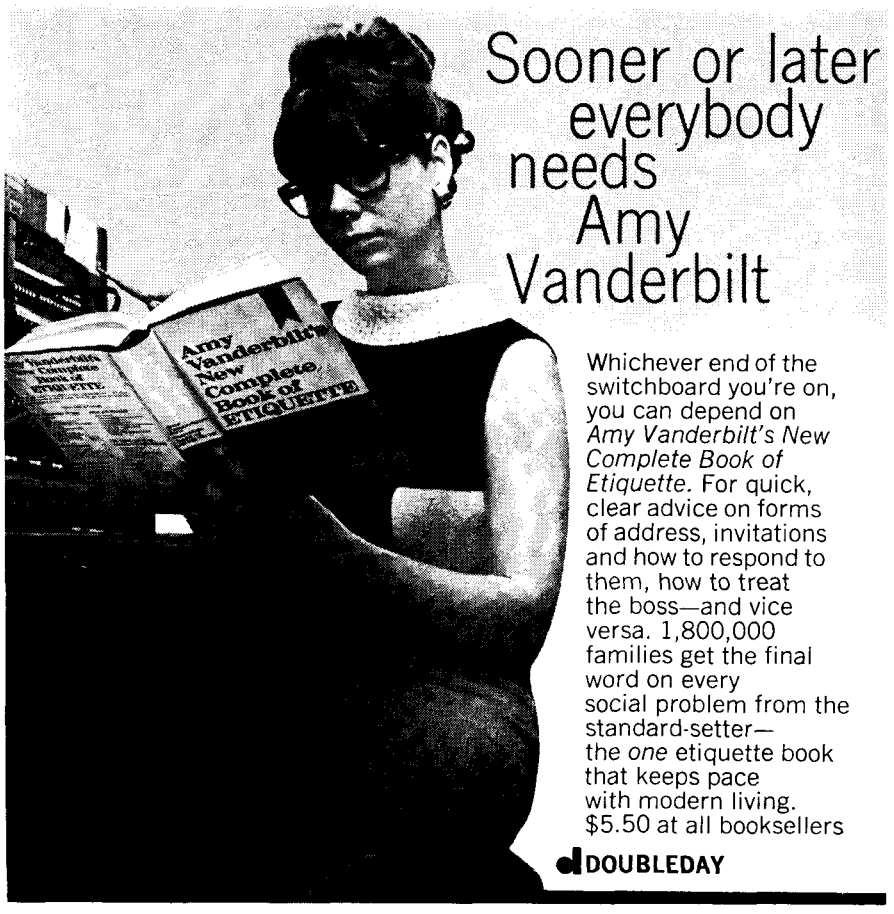

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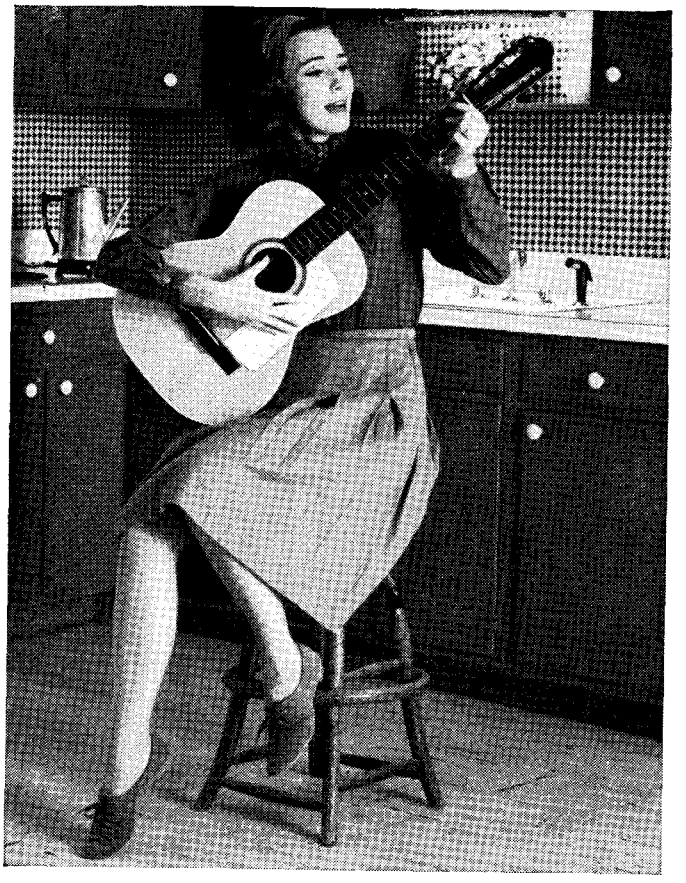

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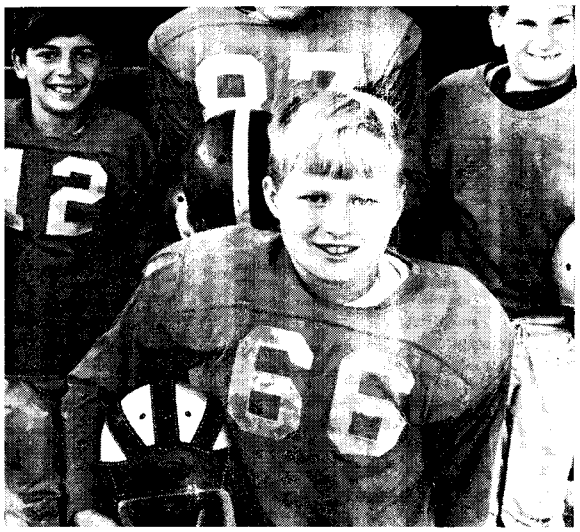

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Saturday Review
November 19, 1966

What Modern Science Offers the Church

Technology has changed Man's conception of himself and his ability to master the forces around him—why this represents an opportunity for religion.

By EMMANUEL G. MESTHENE

AS MODERN TECHNOLOGY increasingly marks our age and touches its institutions, many people are concerned about its meaning for the role and values of religion. What is in store for the churches, for theology, or for articles of religious faith as we begin to act and think in conscious realization of the staggering amount of physical power that our time disposes? That power can free us from the tyranny of physical nature that has plagued Man since his beginning. It has important implications, therefore, for the religious beliefs and institutions that have evolved within that tyrannical constraint.

The consciousness of physical impossibility has had a long and depressing history. One might speculate that it began with early Man's awe of the bruteness and recalcitrance of Nature. Earth, air, fire, and water—the eternal, immutable elements of ancient physics—imposed their requirements on men, dwarfed them, outlived them, remained indifferent when not downright hostile to them. The physical world loomed large in the affairs of men, and men were impotent against it. Homer celebrated this fact by investing Nature with gods, and the earliest philosophers recognized it by elevating each of the natural elements in turn—water, air, earth, and fire—into fundamental principles of all existence.

From that day to this, only the language has changed as successive ages have encountered and tried to come to terms with physical necessity, with the sheer "rock-bottomness" of nature. It was submitted to as fate in the Athenian drama. It was conceptualized as ignorance by Socrates. It was labeled evil by the pre-Christians. It has been exorcised as the devil, damned as flesh, or condemned as illicit by the Church. It has functioned as a principle of nonreason in modern philosophy.

What men have been saying in all these different ways is that physical nature has seemed to have a structure, almost a will of its own, that has not yielded easily to the designs and purposes of Man. It has been a brute "thereness," a residual, a sort of ultimate barrier beyond which thought and action could not go. Man learned to plan and act *around* a permanent realm of impossibility. He could travel on the sea, by sail or oar or breaststroke. But he could not travel *in* the sea. He could cross the land on foot, on horseback, or by wheel, but he could not fly over it. Legends such as those of Daedalus and Poseidon celebrated in art what men could not aspire to in fact.

THINKING was similarly circumscribed. There were myriad possibilities in existence, but they were not unlimited because they did not include altering the physical structure of existence itself. Man could in principle know all that was possible, once and for all time. The task of thought was to discern and compare and select from among a fixed and eternal realm of possibilities. Its options did not extend beyond it, any more than the chess player's options extend beyond those allowed by the board and the pieces of his game. There was a natural law, men said, to which all human law was forever subservient, and which fixed the patterns and habits of what was thinkable.

There was occasionally an invention during all this time that did induce a physical change. It thus made something new possible, like adding a pawn to the chess game. New physical possibilities are the result of invention; of technology, as we call it today. That is what *invention* and *technology* mean. Every invention, from the wheel to the rocket, has created possibilities that did not exist before. But inventions in the past were few, rare, exceptional, and marvelous. They were unexpected departures from the norm. They were surprises that societies adjusted to after the fact. They were generally infre-

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Emmanuel G. Mesthene is executive director of the Harvard University Program on Technology and Society, which is conducted under a long-term grant from the International Business Machines Corporation. This article is based on an address to the International Conference on Church and Society, held in Geneva under the auspices of the World Council of Churches.

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quent enough, moreover, so that the adjustments could be made slowly and unconsciously, without radical alteration of world views or of traditional patterns of thought and action. The Industrial Revolution, as we call it, was revolutionary precisely because it ran into attitudes, values, and habits of thought and action of men who were completely unprepared to understand, accept, and change with it.

TODAY, to put it paradoxically, technology is becoming less revolutionary as we recognize and seek after the power that it gives us. Inventions are now many, frequent, planned, and increasingly taken for granted. We will not be a bit surprised when we get to the moon. We would, on the contrary, be very surprised if we did not. We are beginning to use invention as a deliberate way to deal with the future, rather than seeing it only as an uncontrolled disrupting of the present. We no longer wait upon invention to occur accidentally. We foster and force it, because we see it as a way out of the heretofore inviolable constraints that physical nature has imposed upon us in the past.

Francis Bacon, in the sixteenth century, was the first to foresee the physical power potential in scientific knowledge. We are the first to have enough of that power actually at hand to create new possibilities almost at will. By massive physical changes deliberately induced, we can literally pry new alternatives out of Nature. The ancient tyranny of matter has been broken, and we know it. We found, in the seventeenth century, that the physical world was not at all like what Aristotle had thought and Aquinas had taught. We are today coming to the further realization that the physical world need not be as it is. We can change it and shape it to suit our purposes.

Technology, in short, has come of age, not merely as technical capability, but as a social phenomenon. We have the power to create new possibilities, and the will to do so. By creating new possibilities, we give ourselves more choices. With more choices, we have more opportunities. With more opportunities, we can have more freedom, and with more freedom we can be more human. That, I think, is what is new about our age. We are recognizing that our technical prowess literally bursts with the promise of new freedom, enhanced human dignity, and unfettered aspiration.

At its best, then, technology is nothing if not liberating. Yet many fear it increasingly as enslaving, degrading, and destructive of Man's most cherished values. It is important to note that this is so, and to try to understand why. I can think of four reasons.

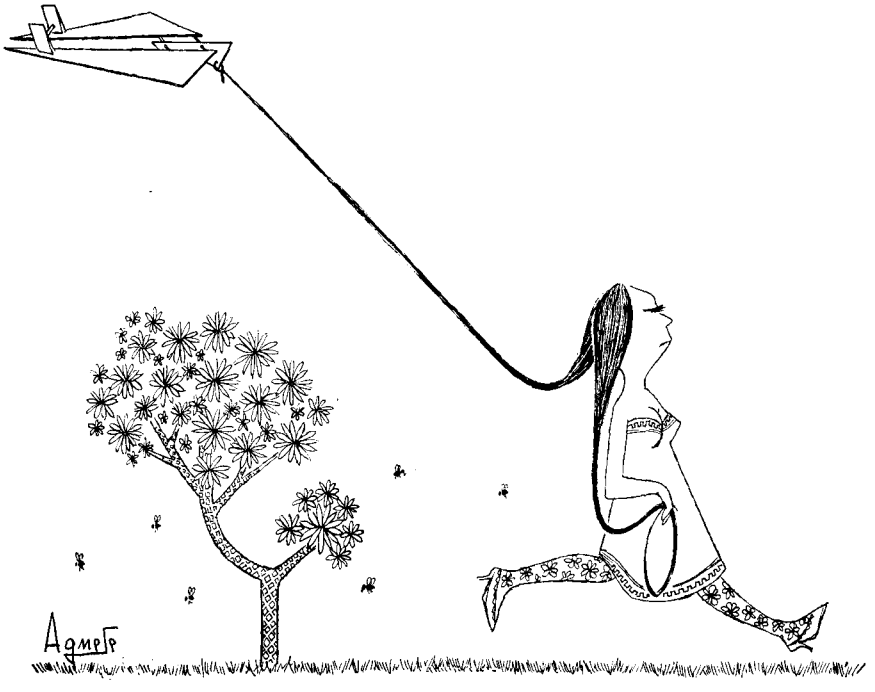
First, we must not blink at the fact that technology does indeed destroy some values. It creates a million possibilities heretofore undreamed of, but it also makes impossible some others heretofore enjoyed. Mass production may put Bach and Brueghel in every home, but it also may deprive the careful craftsman of a market for the skill and pride he puts into his useful artifact. Modern plumbing destroys the village pump, and modern cities are hostile to the desire to sink roots into and grow upon a piece of land. Some values are unquestionably bygone. To try to restore them is futile, and simply to deplore their loss is sterile. But it is perfectly human to regret them for a time.

Second, technology often reveals what technology has not created: the cost in brutalized human labor, for example, of the few oases of past civilization whose values only an elite could enjoy. Communications now reveal the hidden and make the secret public. Transportation displays the better to those whose lot has been the worse. Increasing productivity buys more education, so that more people read and learn and compare and hope and are unsatisfied. Thus technology often seems the final straw, when it is only illuminating rather than adding to the human burden.

Third, technology might be deemed an evil, because there is unquestionably evil potential in it. We can explore the heavens with it, or destroy the world. We can cure disease, or poison entire populations. We can free enslaved millions, or enslave millions more. Technology spells only possibility, and is in that respect neutral. The new opportunities it gives us include new opportunities to make mistakes. Its massive power can lead to massive error so efficiently perpetrated as to be well-nigh irreversible.

FINALLY, and in a sense most revealing, technology is upsetting because it complicates the world. This is a vague concern, hard to pin down, but I think it is a real one. The new alternatives that technology creates require hard effort if we are to examine, understand, and evaluate them. We are offered more choices, which makes choosing more difficult. We are faced with the need to change, which upsets routines, inhibits reliance on habit, and calls for personal readjustments to more flexible postures. We face dangers that call for constant re-examination of values and a readiness to abandon old commitments for new ones more adequate to changing experience. The whole business of living seems to become harder.

Because the confusions and discomforts attendant on technology are more immediate and therefore sometimes loom larger than its power and its promise, technology appears to some to be an alien and hostile trespasser upon the human scene. It thus seems indistinguishable from that other, older, alien and hostile trespasser: the ultimate and unbreachable physical necessity of which I have spoken. Then, since habit dies hard, there occurs one of those curious inversions of the imagination that are not unknown to history. Our new-found control over Nature is seen as but the latest form of the tyranny of Nature. The knowledge and therefore the mastery of the physical world that we have gained, the tools that we have hewed from Nature and the human wonders we are building into it, are themselves feared as rampant, uncontrollable, impersonal techniques that must surely, we are told,



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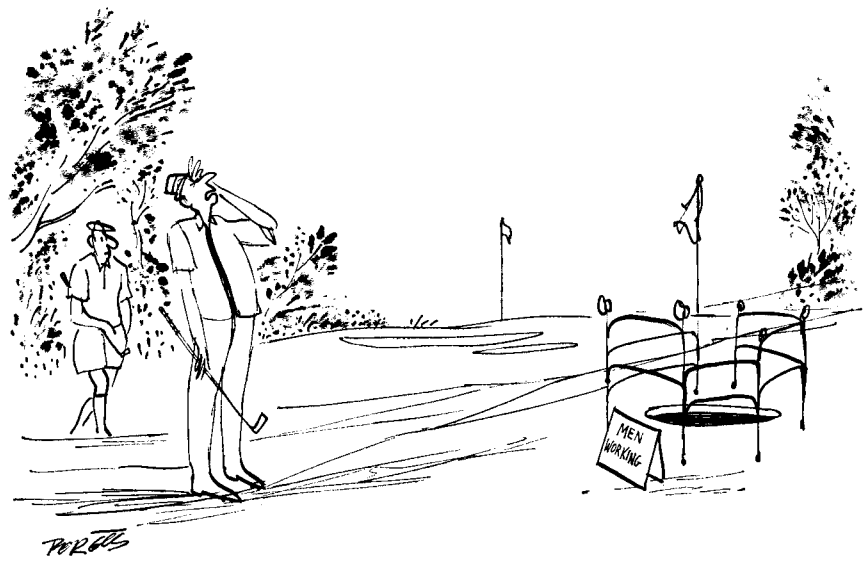
end by robbing us of our livelihood, our freedom, and our humanity.

Yet to believe that is surely to stand our time on its head and to misread the evidence before us. It is to abandon reason for despair and argument for cant, and it prompts me to recall for a new generation Franklin Roosevelt's clarion call that "the only thing we have to fear is fear itself." Technology—the development of tools—need in the long run worry only those who are themselves no more than tools, and who thus do violence to the greatest moral insight of Western civilization, that Man is always an end and never a means alone. The more machines can take over what we do, in other words, the more we are freed to do what machines cannot do. That is the promise of our age to history's slaves: their liberation, finally, to be people.

Technology, thus, has two faces: one that is full of promise and one that can discourage and defeat us. The freedom that our power implies from the traditional tyranny of the physical carries with it the added responsibility and burden of learning to deal with the physical along with all the other problems we have always had to deal with. That is another way of saying that more power and more choice and more freedom require more wisdom if they are to add up to more humanity. The malaise of our age, as many have noted, is that our power increases faster than our ability to understand it and to use it well. But that, surely, is a challenge to be wise, not an invitation to despair.

"Stop automation!," we hear from some quarters. "Stop tampering with life and heredity!" "Stop the senseless race to the moon!" The cry "Stop change!" is an old one, and was first heard, no doubt, when the wheel was invented. But it is not at all clear that atom bombs will kill more people than wars have ever done, whereas energy from the atom might one day erase the frightening gap between the more and less favored peoples of the world. Was it more tragic to infect a hundred children with a faulty polio vaccine than to have allowed the scourge free reign forever? It is not clear that the monster that the laboratory may create, in searching for the secret of life, will be more monstrous than those that Nature will produce unaided if its secrets remain forever hidden. Is it really clear that rampant multiplication is a better ultimate fate for Man than to suffer—but eventually survive—the mistakes that go with learning?

I do not think we would decide, on close examination, that we really want to stop. The stoppers of the past have always lost in the end, whether it was Socrates, or Christ, or Galileo, or Einstein, or Bonhoeffer they tried to stop.



Their intended victims are the heroes. We do not stop because we would not stop being men. I do not believe that even those who decry science the loudest would willingly concede that the race has now been proved incapable of coping with its own creations. That admission would be the ultimate in dehumanization, for it would be to surrender the very qualities of intelligence, courage, vision, and aspiration that make us human. "Stop," in the end, is the last desperate cry of the man who abandons Man because he is defeated by the responsibility of being human. It is to see the sin of pride in Man's confident mastery of Nature.

Is this confidence a sin? "Probably most Christians," according to Gilbert Murray, "are inclined to believe that without some failure and sense of failure, without a contrite heart and conviction of sin, Man can hardly attain the religious life." I would suspect that this statement is still true of most Christians, although it is clear that a number of theologians and religious leaders are coming to a different view. I think myself that to see a sense of failure as a condition of religious experience is a historical relic, dating from a time when an indifferent Nature and a hostile world so overwhelmed men that they gave up thought for consolation. To persist in such a view today, when Nature is coming increasingly under control as a result of restored human confidence and power, is both to distort reality and to sell religion short. It surely does no glory to God to rest his power on the impotence of Man.

Such misconstruings of our age as I have described—whether of its prospects, its science, or its temper—threaten the religious enterprise by blinding it to the new role it must define for itself if it is to remain effective in the world. They come from men of an older stamp, who see only evil in power, danger in knowledge, and sin in human confidence, and who thereby obscure the crucial question that technology raises for religion: the question of its relevance. Religion is in crisis today because it has largely lost its old role and has yet to find its new one. "After twenty centuries of doing Man's work," as I once wrote in a parenthesis, the churches "are now having to learn to do God's."

What is Man's work, and what is God's? Man's work is to be wise and good. It is God's work to reveal himself to Man as wisdom and as goodness. It is Man's work to discern value and to realize possibility. It is God's to be ultimate value and eternal possibility, and to imbue Man with the grace to know and to worship him. It is Man's work to know God, and God's to be knowable by Man. God and Man are partners in the work of the world, in other words, which means at least that Man must do his part.

But his part is precisely what Man has not done for more than 2,000 years, since he largely gave up the effort to be wise, because he found it too hard. In the era just before Christ, men gave up the hope of bliss in this world, saw value only in the next, and attributed power only to God. They thus left their work undone. The churches, if only by default at first, sought to fill the void and do men's work for them—their knowing, their building, their ruling, and their moral judging. Opinions differ and disputes have raged about how well or ill they did, but there was never a question of their relevance to men's concerns, for it was men's concerns that they made their own. The churches were doing Man's work.

Man's renewed confidence in himself means that he takes up his own burden once again. That, as I have tried to

(*Continued on page 77*)

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Saturday Review

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Hunger Is Still the Enemy

CONTINUING our reports on the workings of the Food and Agriculture Organization of the United Nations, we are sorry to have to state that world food production failed to rise in the 1965-66 period, though the population of the world increased by at least 70,000,000 persons. The FAO's annual report, recently released in Rome, but unfortunately given little or no press, tells us that because of widespread drought last year's output was no larger than the 1964-65 world food production, with the result that the amount of food available per capita dropped at least 2 per cent. As the report puts it, these poor harvests came not in the midst of plenty but after several years of a neck-and-neck race between food and population.

Although harvest forecasts for 1966-67 are good for both Soviet Russia and North America, reports from Hong Kong experts say that the grain crop in China may be the lowest in five years, partly because of bad weather, partly because of botching and bureaucracy. Per capita food production this past year dropped as much as 5 per cent in the developing regions of Africa, Latin America, and the Far East. At the same time the world population, particularly in these underdeveloped regions, continued to mushroom and made even more critical the discrepancy between what the world produces and what its people consume. To say that hunger is the enemy is to utter a cliché, yet a cliché not by any means understood by the average Western European or North American with his bulging larder and all-time prosperity.

Dr. B. R. Sen, director general of the FAO, writes that any remaining complacency about the food and agriculture situation must surely have been dispelled by the events of the past year. In his foreword to the new FAO statement, Dr. Sen says: "But for good harvests in North America, world production in 1965-66 would almost certainly have declined. In fact, in each of the developing regions except the Near East, food production is estimated to have fallen by 2 per cent in total and 4 to 5 per cent on a per capita basis . . . . Because agriculture depends so much on the weather there is always the danger of a setback like this. But the poor harvests of 1965-66 are all the more serious since they come, not in the midst of plenty, but after a long period in which production has only barely kept up with the rapidly mounting population. When many millions of people are already inadequately nourished, there is little if any margin against the effects of a bad season."

AS reported on this page before, the large accumulation of surplus grain since the early 1950s, chiefly in North America, once provided a cushion against the emergency of world hunger. Very large shipments of these accumulated grains made it possible to avert disasters in India and other drought-stricken areas in 1965-66. But, the FAO says, shipments of emergency grain from North America and U. S. policies of limiting grain production have by now reduced North American grain stocks to their lowest level in well over a decade. Thus, says the FAO, the world food situation "is now more precarious than at any time since the period of acute shortage immediately after the Second World War. Because of the depletion of grain stocks, the world has become much more dependent on grain production and hence on weather conditions. It is therefore with some anxiety that we await the outcome of the 1966-67 harvests."

ALTHOUGH information received since the publication of the FAO's annual report suggests potential improvement in the world's food production, chiefly as a result of good fall wheat crops in North America and the Soviet Union, the FAO believes it is too early to make a firm assessment of the extent to which there will be a recovery from the setback of 1965-66, when world food production was no larger than that of the year before. It is already certain, however, that the recovery in the highly sensitive developing regions will be far less than the 7 per cent increase necessary to stay even with population growth.

Still another factor is the handling, storing, and distribution of whatever grains are harvested. A recent story from eastern Soviet regions reports that some farmers and bureaucrats were caught unprepared for the near-record wheat harvest and had no place to store the bumper crop, which is consequently subject to weather deterioration and rodent infestation.

What the FAO is trying to say to the so-called civilized and progressive nations of the Western world is simply this: You cannot talk politics with a hungry man. Bertrand Russell said it with wonderful precision just a few years ago: "If one man offers you democracy and another offers you a bag of grain, at what stage of starvation will you prefer the grain to the vote?" Plainly, we in the West are deluding ourselves if we see our way of life as eventually victorious but ignore the fundamental fact of world hunger, a grimmer fact in the past year than in the years before, in spite of enormous postwar prosperity in both North America and Western Europe.

Is it any of our business in the West? It has to be, humanitarian motives aside, or we can forget our missionary zeal for the democratic way; for until the world population stops outdistancing the world food supply, all the other problems, including peace, are subordinate to it. Hunger is still the enemy, whether we wish to recognize it or not. —R. L. T.

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LETTERS TO THE EDITOR

Looking Ahead

HIGHEST COMPLIMENTS are due Charles H. Percy for his article, "The Republican Future" [*SR*, Oct. 29]. He portrays statesmanship of the highest order, for, whereas the politician only belittles and berates the opposite party, Mr. Percy has proposed a constructive program of action which all thinking men can support.

CLINTON M. PUFF.

Camp Hill, Pa.

Reducing Campaign Costs

IN HIS EDITORIAL, "Money and Politics" [*SR*, Oct. 15], Alfred Balk overlooks the only effective way to reduce election campaign expenditures. Just reduce the interminable duration of the campaign.

We live in the age of jet planes and television. But electioneering drags on for the same amount of time as back in 1866.

Stop already! Cut the campaign down to six weeks. It's all we need.

DAN WALLACK,
Wallack, Weil & Green, Inc.

New York, N.Y.

To Save Alaskan Art

I READ Katharine Kuh's article, "Alaska's Vanishing Art" [*SR*, Oct. 22], with great interest, for the stylistic simplifications based on the magical fusions of Man and animals of the Northwest Indians, particularly as seen in the wood carvings and drawings of the Haida, Tlingit, and Kwakiutl tribes, have been full of suggestion to me in my own metaphors. In fact, the Whitney Museum bought a piece of mine back in 1952 named *Thunderbird*, which depicts a contemporary rebirth of a tribal deity of these Indians.

To show further the nature of cultural diffusion, in 1954 the Ford Motor Company brought out a car called "Thunderbird," after, I suspect, the Whitney piece.

SEYMOUR LIPTON.

New York, N.Y.

I AM particularly concerned with Mrs. Kuh's article because it was my attempt which she cites when she says: "A recent offer by the University of California at Los Angeles to rescue what still remains of these two sites [Village Island and Old Kasaan] was discouraged by the U.S. Forest Service."

I am sure your article helped in changing the climate and I am wondering if an outside group, such as this university, might play a more successful role in such an attempt today.

GEORGE KENNEDY,
Institute of Geophysics
and Planetary Physics,
University of California.

Los Angeles, Calif.

I HEARTILY APPLAUD Katharine Kuh's article in your October 22 issue. Thirty-six years ago I bemoaned the scores of totem poles I saw rotting on the ground and tottering in the air, but few people were concerned. One of America's greatest art forms has been permitted to weather away or be carelessly reproduced or "preserved" by amateurs. It is fortunate there are collections cherished in world museums.

ROBERT BRUCE INVERARITY.

Los Angeles, Calif.

MRS. KUH'S ARTICLE was of tremendous interest to Mrs. Miller and me as, at Klawak, last summer, a representative of the Indian Brotherhood told us his organization was pleading with government agencies for restoration of Klawak's totem park.

LEON GORDON MILLER.

Cleveland, O.

I RECENTLY spent several months in Alaska . . . and I would like to go a step further than the article and point out that it is time the people of Alaska stopped desecrating their countryside with poor-quality buildings, needless roads, and the varied junk of mechanical American civilization.

JOHN C. MILES.

Eugene, Ore.

The Elgin Marbles

I SAW the Elgin Marbles last month in London and was intrigued by the cliff-hanging story told by P. W. Stone in his article, "The Odyssey of the Elgin Marbles" [*SR*, Oct. 22]. But there is yet another chapter in this improbable tale. Now these amazing creations have a new and rightful place in the life of Everyman. Now one sees them in a new hall designed especially for them —a cool, marble vastness of grand dimension and classic simplicity, its lines and spirit recalling the Parthenon.

Never mind the headlessness of them or the armlessness: Here is timeless splendor—designed and crafted in 400 B.C. Bravo for the packaging! Bravo to the twentieth century architect-artist who with faultless feeling designed this perfect room, a most hospitable setting for the Elgin Marbles.

(MRS.) PATRICIA HORRIGAN.

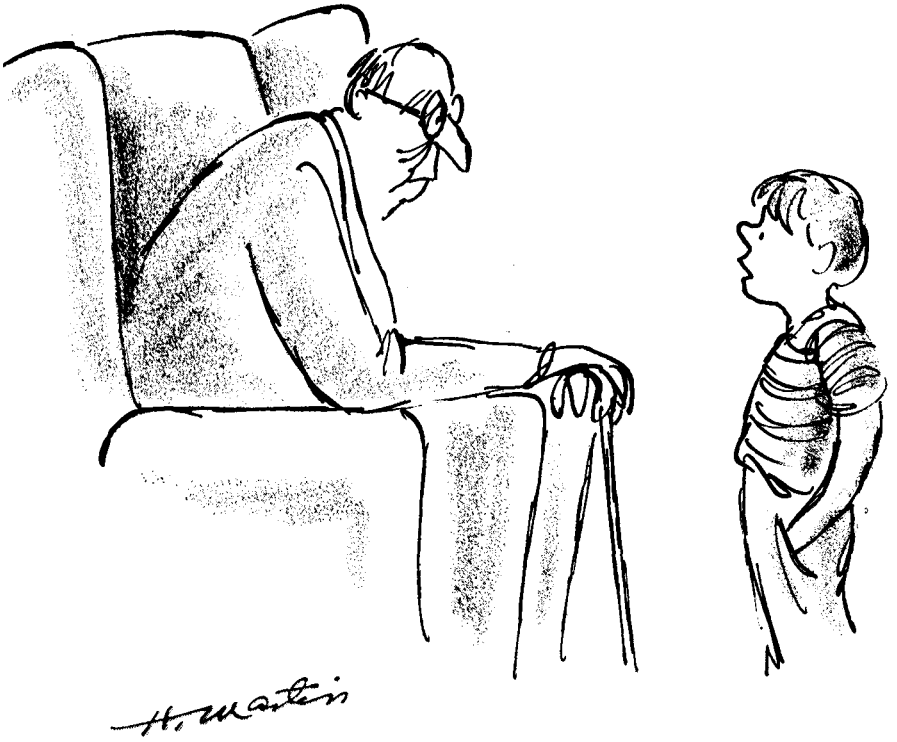
Westport, Conn.

I WOULD LIKE to take exception to the remark in the article concerning "the dangers they [the Elgin Marbles] would have continued to encounter if they had remained in Greece." Recently, I had the good fortune to spend a year in Greece, during which I frequently visited the Acropolis and its museum, the National Museum in Athens, and the countless museums throughout Greece. In every museum I was more than impressed by the pride with which irreplaceable treasures are displayed.

On the way home, I had the opportunity to visit England and the British Museum. Only after viewing the Elgin Marbles did I realize how right the Greeks are in considering the Nazi looting as nothing when compared to Lord Elgin's seizure of the Parthenon Marbles. Beautiful though these marbles are, and elegantly though they are displayed, their beauty would be increased a hundredfold if they could be viewed in the sunlit museum on the Acropolis for which they were created!

A. A. BAIMAS.

Fitchburg, Mass.



"Tell me something I'll remember the rest of my life."

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Mission: Immoral

MY CANDIDATE for this season's most harmful television program is *Mission: Impossible* (Saturday nights, CBS). The viewer is invited to watch the exploits of a group of experts skilled in carrying out dangerous missions involving international violence. The members of this "impossible missions force" are private citizens. An anonymous voice offers them assignments on a cash-contract basis (the viewer infers that the voice belongs to an official in the federal bureaucracy).

The task force, in one episode, enters an unidentified Latin American country to steal two atomic warheads that a military dictator has deposited, under heavy guard, in the vault of a hotel—a most unlikely place but necessary to the plot. In another episode, again in a Latin American country, the force successfully re-rigs a voting machine that has been "fixed" by the local despot to give him victory in an election over the "Libertad" party. The group's objectives, in both episodes, are achieved with gunplay, disguises, impersonations, engineering proficiency, and feminine distraction.

It is important to emphasize that the protagonists are not American agents in a time of war. Neither are they, in a time of peace, counteracting direct threats to our national security, as is done by CIA or FBI agents. They do not work for mythical organizations of good guys (UNCLE), fighting mirror organizations of bad guys (THRUSH). The voice of the National Association of Broadcasters Television Code, speaking from a gray area, in effect says: "You protagonists, ideologically motivated, may commit crimes and get away with it. You may even be held up as models for patriotic behavior. Your actions are not prosaic, parochial crimes against property or person, which, according to the code, may never be condoned, and for which retribution must be inevitable."

The heroes of *Mission: Impossible*, for pay and at government instigation, interfere directly in the affairs of foreign nations with whom we are at peace and from whom no direct threat to our safety emanates. They break the laws of these nations, yet are never brought before any bar of justice. They win the approval of viewers; and the Television Code Authority, complying with traditional standards, also gives its approval. This is an error, and the Code Review Board should take a fresh look at the situation.

It is true that all media play slippery with the definition of "crime," once it passes national boundaries. Our nation is always the good guy; whichever nation happens to be our contemporary enemy is the bad guy. Before World War II, the prevailing American ideology condoned the extra-legal activities of individual anti-Fascist and anti-Nazi protagonists in film, fiction, theater, and radio. After World War II, audiences winked at the "crimes" of fighters whose targets were Russian Communists, Chinese Communists, East European, or East Asian Communists. Nevertheless, in the long history of the phenomenon described, it is difficult to recall an instance in which the wraps have been taken off popular entertainment's international morality so callously as in the case of *Mission: Impossible*.

In the United States, the program series tends to legitimatize unilateral force for solving international problems at a time when our nation recognizes, or at least verbalizes, the desperate urgency of collaborative efforts among nations for world order. It pretends that individual Americans are morally impeccable when they break the laws of a foreign nation under the shield of our ideology. The fact that they are not punished endorses the propriety of their acts. Abroad, this series certainly will not win us friends. The British and French may be able to place it in context, assuming some separation of national policy from media behavior. But in emergent nations the viewers may say: "The Americans are telling us, in these programs, that this is the way to run a society. What is good for the big one is good for us: We will repeat their words but do their deeds." Finally, and perhaps most important, the legitimatizing of such behavior argues to viewers that a nation may enjoy a double standard—one for domestic, the other for exterior relationships.

A democratic society cannot be true to itself if it polices itself by right within and by might without. Such political considerations should not be too heady for a Code Review Board, which controls the temperature of the "pictures in our heads." The Television Code, as written, is strictly a parochial affair. Under its narrow horizons, television writers too long have taken the easy way out, solving their problems by dubious moral standards. In a world at the door of satellite communications, it is time to introduce some international dimensions of ethical sensitivity.

—ROBERT LEWIS SHAYON.

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LITERARY HORIZONS

Mass Media's Gifts to the Muse

I ACCEPTED the invitation of the University of Chicago to attend its conference on "The Arts and the Public" last month, not as an apostle of any faith but as one who hoped for clarification if not illumination. In its preliminary statement the committee in charge of the conference said: "If the fine arts have the power to enrich the life of a society, then, in a democracy, they should presumably have an impact that is broad, vigorous, and authentic. And conversely, the arts themselves tend to flourish, in the fullest sense, only in the presence of an informed, discerning, and sympathetic public." I agreed with this in principle, but I didn't know how such an impact was to be made or such a public created, and I hoped to be instructed.

In his keynote address Saul Bellow made an observation that bore directly on the nature and purpose of the conference. "New York, then," he said, "is not the literary capital of America. It is only the center of literary business. The literary life of the country is concentrated mostly in university communities. The university has come to be in the Sixties what Paris was to Fitzgerald and Hemingway in the Twenties." Perhaps that explains why, though his books have made a lot of money, Bellow continues to teach at Chicago. Perhaps most of the numerous novelists and poets who have academic posts are rewarded by more than bread and butter.

Thus it was both natural and appropriate that the University of Chicago, as part of the celebration of its seventy-fifth anniversary, should bring together twenty-four persons – artists, academic critics, and journalistic critics in three fields, the graphic arts, drama, and fiction—to discuss the actual and the desirable relationship between artists and the public. Roughly stated, the underlying theory seems to have been that the journalistic critics would learn from both the artists and the academicians, and would pass on what they learned to theatergoers, patrons of the art galleries, and readers of fiction.

From the outset I felt that most of the participants were skeptical about the possibilities of achieving the stated aims of the conference. "I am not terribly optimistic about the uses these university-produced experts will make of their power," Bellow said. And speaking specifically of writers, he added, "The conditions of the present information explosion do not . . . seem to me favorable." There was a pervasive uneasiness concerning the quality of contemporary civilization, a mass society based on a highly advanced technology. The opportunities offered the arts by an affluent society were recognized, but the feeling persisted that its gifts were dangerous. No one denied that there was increasing recognition of the arts—we heard that a housing development in Chicago was to be named for Carl Sandburg—but the recognition, it was felt, was often of a sort that debased the artist because what was recognized was not his creative achievement but his status as a public figure, one of the names that made news.

In a way the reasons for uneasiness were suggested by the building in which the conference was held, the relatively new Center for Continuing Education. An obviously expensive structure, designed by Edward Durrell Stone, it is not really, as Don Herring, coordinator of the conference, kept telling us, a hotel, but it does its best. The bedrooms are quiet and comfortable, and the food, served in both a cafeteria and a dining room, is probably as good as that to be found in most Chicago hotels. There are excellent accommodations for conferences such as ours, and they are used by many groups, representing business as well as the professions. All this is fine; nobody is against comfort. But as I walked into the lobby the first day of the conference, I was immediately struck by a large exhibition of paintings by Leon Golub, who was a member of the art panel. If these images of anguish seemed out of place, the fault lay not with the paintings but with the building.

I will explain briefly the mechanics of the conference. On each of the first three mornings plenary sessions were held, open to the public including undergraduates, to each of which three persons, one from each panel, read papers. In the afternoon each panel held its own colloquium. On Thursday all of the participants gathered, to consider in turn the graphic arts, drama, and fiction. (The drama session, the liveliest of the week, was a discussion of *Marat/Sade*, which the members of the conference had been permitted to see, in a striking new production, the night before.) On Friday the three groups met separately to draw up conclusions, which were read at the luncheon that ended the conference.

I shall speak mostly of the views of the fiction panel, both because I participated in its deliberations and because I am more interested in fiction than in the graphic arts or the drama. I was able, however, either to hear or to read the papers presented by the representatives of the other groups in plenary sessions, and my impression is that members of the other panels were at least as troubled by the problems of mass society as were we in fiction. For example, Richard Brown, director of the Kimble Art Foun-

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dation in Fort Worth, Texas, began by reminding us of the traditional alienation of the artist, but pointed out that the situation was worse, not better, in our society, in which the art business runs to ten billion dollars a year. Max Kosloff, art critic of the *Nation*, declared his independence of mass society: "It is a matter of indifference to me personally if the public does not comprehend what is happening in the art of its time." Alan Schneider, a theatrical director, found hope only in the fact that good playwrights keep on writing plays in spite of the inadequacies of the reviewers, the stupidities of audiences, and the greed of investors. Only Robert Corrigan, dean of the School of Arts at New York University, was hopeful, and he was exuberant, depicting a glorious development of the theater in the world of Marshall McLuhan. I believe that his vision frightened more people than it reassured.

THE fiction panel contained four journalistic critics: Anthony West of *The New Yorker*, Theodore Solotaroff of *Book Week*, Hoke Norris of the *Chicago Sun-Times*, and Granville Hicks of *Saturday Review*. Our artists were Wright Morris and Reynolds Price. The academic critics were Leon Edel of New York University (*the* Henry James man) and Wayne Booth of Chicago, author of *The Rhetoric of Fiction*, a book whose usefulness I have only recently discovered. Richard G. Stern, novelist and member of the Chicago English department, presided at our colloquia, and either James Miller or Edward Rosenheim, both members of the department, served as recorder.

FRASER YOUNG'S LITERARY CRYPT No. 1215

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 1215 will be found in the next issue.

UEA ODVETIS PADGV IJU XIGA

DWWDGAB UEDS UEA XDS.

—PTBBTDX VEDYAVWADGA

Answer to Literary Crypt No. 1214

There are many who dare not kill themselves for fear of what the neighbors will say. —CONNOLLY.

The first representative of the fiction group to address a plenary session was Wright Morris, author of *The Field of Vision*, *The Territory Ahead*, *One Day*, and a dozen other books. What Bellow had hinted at Morris proclaimed boldly and with eloquence and wit. The so-called cultural revolution in mass society, he said in effect, was turning out to be a revolution against culture, and he pointed to Marshall McLuhan, author of *Understanding Media*, as its spokesman. "McLuhan's special gift," he said, "and it is no small one, is for the unaccompanied Orphic utterance, cryptically brief. He does not care too much what he thinks or means, since it is what we *think* he means that matters." He continued: "At this moment when the artist never had it so good, and the demand is nation-wide for his novels, his plays, his paintings, the artist also intuits that both the work of art and the artist are cunningly threatened. Is it possible that total communications have a subtle power that even censorship lacked, the power to excommunicate art? To silence and dilute it with *communications* — a jamming of the air waves, the sight waves, the thought waves. The ceaseless, mindless massaging of the senses, the liquidation of silence, the drugging of reflection, the appropriation of the total mind in the electric drama of information. For the Open End, the Open Mind, the open circuit, instant-food."

Morris went on in this manner, jabbing ever more savagely at the mass culture created by the exploitation of the new technology and the new affluence. "I am not personally enchanted with the poetry of the space program," he said at one point. "It is my gorge, not my heart, that rises from the pad at Cape Kennedy." The audience alternately laughed and winced, and at the end applauded more enthusiastically than at any other session I attended.

In the colloquia of the fiction group there were comments on particular ways in which "the artist never had it so good." Artists, it was pointed out, are recognized and well paid by universities, foundations, and even some part of the general public. A book such as Saul Bellow's *Herzog*, which once would have been regarded as strictly for highbrows, finds hundreds of thousands of purchasers. ("They buy it," Morris said, "but they don't read it.") The book review media, once ruled by old fogies, are now friendly to the avant-garde. There is a large new public, some of us insisted, that wants the best in all the arts, and Morris simply replied that when they got it, they would destroy it. That he exaggerated I have no doubt, but there was an uncomfortable amount of truth in what he said.

The second speaker from the fiction panel was Anthony West, who is, as he pointed out, the son of H. G. Wells and Rebecca West. I had hardly known what to expect from him, but certainly I had no idea that he would not only contradict what Morris had said but also reject the assumptions on which the conference had been called into being. A culture based on science, it turned out, was exactly what he wanted, and he scoffed at the pretensions of the humanities.

He began with a plea for modesty on the part of the critic, which seemed to me as admirable as it was, in view of what I had read of his book criticism, surprising. He denounced as snobs those critics, such as F. R. Leavis, who regard literature as a cult and themselves as high priests. Behind Leavis he found Matthew Arnold, and it was to Arnold, who it seemed to me had long ago ceased to be a controversial figure, that he devoted much of his paper, quoting at length in order to prove that the apostle of sweetness and light was not only a snob but also a hard-hearted reactionary and a racist. (There is some truth in all this, but it is scarcely an adequate account of Arnold's contribution to the intellectual developments of the nineteenth century.)

So far, however, I could go along with West, for I do not like literary high priests, and I have never believed that I have a right to look contemptuously on the general public. But at this point, as he approached the end of his forty-five minutes, West began to draw conclusions that I found strange and disturbing and scarcely credible. For example, referring to the work of such writers as Henry James and T. S. Eliot, he denounced as bizarre the "proposition that a study of these marginal trifles is a necessarily vitalizing, broadening, and civilizing experience that belongs in the educational process."

West did not pause there. "When," he said, "we are faced with their [the public's] indifference, and occasional hostility, to the things which we love and enjoy, and invest with the quality of importance, we should ask ourselves not what is lacking in them, but what is the deficiency in us that deprives our concepts of universality and universal appeal." It seems to follow that those creations to which the people are not indifferent—the novels, perhaps, of James Michener, Leon Uris, and Ian Fleming, to say nothing of all the Westerns on TV—do have the universal appeal lacking in the "marginal trifles" we have the misfortune to admire. It also seems to follow that we—artists, academic critics, and journalistic critics alike—have nothing to say to the general public that is worth their listening to.

Nor did West stop short of the most unkindest cut of all. Most of us, I assume, were interested in this conference be-

(*Continued on page* 48)

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LETTERS TO THE Book Review Editor

Conspiracy

IT WAS UTTERLY SHOCKING that Arnold L. Fein's article, "JFK in Dallas" [*SR*, Oct. 22], failed to mention Oswald's Communist connections and the resulting vocal suspicion that his act was part of a Communist conspiracy. Surely, Mr. Fein, as well as the authors he reviews, knew of the spoken fears that our young President was the victim of international Communist evil. Surely, also, Mr. Fein knew of the too-fast effort of said Communists to pin the dastardly killing on constitutional patriots in these United States. International Communists are active in our country, through willing and perhaps some involuntary human tools, to destroy our nation through corrupting our young people, through securing our disarmament, and through discrediting our FBI and other officials. Let them not go free of blame in the killing of President Kennedy through craven fear—how could exposure of Communist conspiracy threaten our national security?

VIVIAN H. LINK.

Rayne, La.

THE TWO QUESTIONS which keep bothering my nonprofessional mind about the Kennedy assassination investigatory aftermath are:

1) Why, *faced* with the seriousness of the head wounds, did Dr. Perry think it necessary to perform the tracheotomy thus disguising or obliterating the evidence that his chosen point of incision was a puncture or wound of entrance; and

2) Why has so little been said or written about the fact that, over and over, the television sound track at the time quoted Ruby as saying *to the Dallas policemen* immediately after he shot Oswald, and apparently to explain his action, *"Somebody* had to kill him and *you guys* couldn't do it."

SYBIL RAMSING.

Clinton, Conn.

SIX MEN, INDEPENDENTLY STARTING with partial and contradictory data, working in new directions yet unable to see vital photos and X-rays, can hardly be blamed for use of inference and conjecture and, certainly, cannot be called to account for not having done more than the Warren Commission itself in producing a theory beyond all reasonable doubt. Mr. Fein would have us believe that, everything considered, the inadequacies of the critics and those of the Commission cancel out in a strange equation where the critics are left with nothing and the Commission comes out with a compellingly reasonable credibility.

DARWIN ARONOFF.

Los Angeles, Calif.

FEIN ATTACKS the following quote from Epstein:

> Nowhere, not even in the "Speculations and Rumors" appendix, does the Report mention the *allegation* that had so preoccupied the Commission. (*Inquest*, p. 41, emphasis added)

Fein would be correct if Epstein had charged "that the Report does not refer to or treat with [any of] the rumors," because the Report does mention one of the claims. But since Epstein's word "allegation" refers to all of the claims, he would be paraphrased correctly as saying "the Report does not refer to or treat with [all of] the rumors." This distinction, not apparent in Fein's article, leads to the misinterpretation which would have supported him. Fein himself admits that his article builds largely on this criticism of Epstein. . . .

One must have a clear idea of the role of the Warren Report critic. The critic is permitted to select facts, because if only one fact contradicts the Report on one of its conclusions, the whole Report is cast into doubt. Thus anyone who has found some legitimate complaint about the accuracy of the Report deserves to be heard. Only *until every critic is answered on every point* can the Warren Report be judged valid.

BRUCE STEWART.

Stanford, Calif.

Reoriented Production

SPENCER POLLARD'S REVIEW [*SR*, Oct. 29] of Robert Heilbroner's *The Limits of American Capitalism* was incredibly inept. The main thrust of Heilbroner's thesis was not, as Pollard contended, the emergence of a ruling class consisting of scientists and technologists, but the gradual change of an economy now oriented toward production for profit towards one producing for use. And the moving force behind this slow evolution will be the introduction of new technology and a growing respect and admiration for scientific methods. Indeed, it will be capitalism's own attraction to technology and its adoption in factory, business office, and government bureaus that will eventually weaken the entrenched privileges of capitalists. . . .

Finally, the reviewer misrepresents the Galbraithian theory of countervailing power. Galbraith envisioned power blocs within our economy, within the framework of *existing* capitalism, that will initiate counter powers to the end that no particular group or bloc is exploited. Galbraith's whole notion depends on the alliance of corporations and individuals who are conscious of their own self-interest in forming such groups. One can quite well accept the Galbraith thesis and the Heilbroner thesis at the same time. The two are not mutually exclusive as the reviewer egregiously implies.

CHARLES C. TUCK.

Oshkosh, Wis.

What a Review Should Be

JAROSLAV PELIKAN'S review of the new edition of Lea's *History of Sacerdotal Celibacy in the Christian Church* [*SR*, Oct. 15] is a model of what a book review should be—judicious, informed, precise and comprehensive. It further demonstrates than an authoritative review of a work of scholarship need not be dull.

You are to be congratulated for allotting to it the amount of space you did.

FRANK RAHILL.

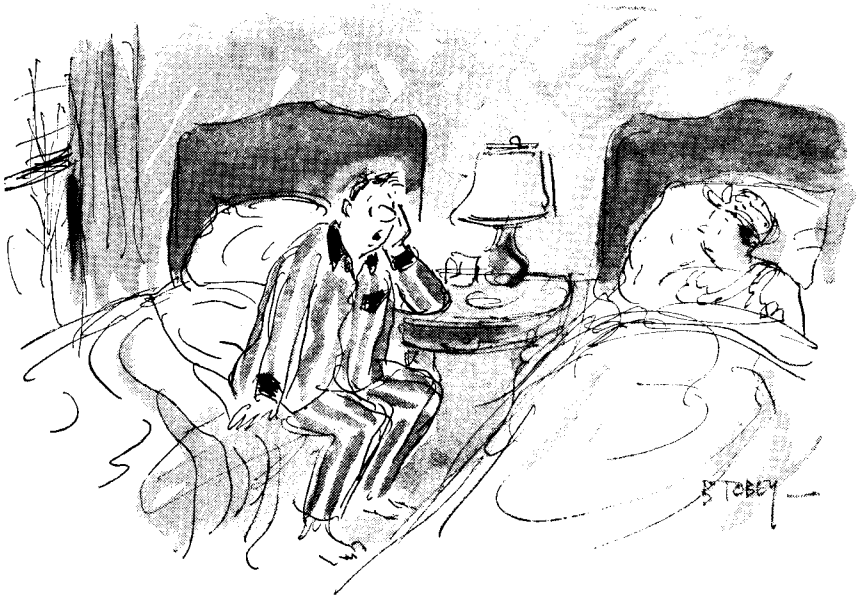
Milwaukee, Wis.

The Best Best-Sellers

HOW AND WHY does a mediocre novel get on the best-seller list, move to the top, and stay there for weeks or months?

In my youth books like John Fox, Jr.'s *Trail of the Lonesome Pine*, Owen Wister's *The Virginian*, Harold Bell Wright's *The*

(*Continued on page* 47)



"Of all the impossible dreams. Dean Rusk lost his cool."

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Sex in the Laboratory

An Analysis of Human Sexual Response, *edited by Ruth and Edward Brecher (Little, Brown. 318 pp. Hardbound, $5.95. Signet. Paperback, 75¢),* ***Understanding the Sexual Response in Humans: Containing a Critical Review of the Masters-Johnson Research,*** *by Allan Fromme, Ph.D. (Pocket Books. 79 pp. Paperback, $1), and* ***What You Should Know About Human Sexual Response,*** *by Julius Fast (Berkley Medallion. 167 pp. Paperback, 75¢), provide in layman's English a skeleton key to a unique study in medical history. George Krupp, M.D., who is past president of the Nassau Neuropsychiatric Society, is a practicing psychoanalyst in Rockville Centre, New York.*

By GEORGE KRUPP

THERE has never been a society or a culture, primitive or advanced, that has not been profoundly concerned with the sexual relationships of man and woman. At times, as in the Victorian era, this interest expressed itself by "protesting too much": its very denial of the value and importance of sex was a reflection of a deep though fearful concern.

At other times, as today, the concern is openly evident and graphically expressed. There are those who believe that it is too open, too graphic, too clinical—in a phrase, that we are too intent on studying man as an animal instead of as a human being.

Few psychoanalysts, if any, would agree; I certainly do not. The body/soul division is an artificial one. Human sexuality is not something separate, a part of man's "animal" nature, whatever that may be, and love is not part of his "spiritual" nature, whatever that may be (the recent book by Konrad Lorenz, *On Aggression,* gives us astonishing images of love and loyalty among animals). Nowhere in the Socratic injunction to "know thyself" is there a postscript that says "except in the sexual function, because it's too embarrassing." The physiology of sex is not only a suitable subject of study; medically and psychoanalytically it is an essential subject.

THE most recent study, and one that is unique in medical history, is the work of William H. Masters and Virginia E. Johnson of the Reproductive Biology Research Foundation in St. Louis. Their findings were published under the title *Human Sexual Response.* This work could only have been undertaken in our day. Without the modern instruments used in the laboratory, the scientific observations of physiological changes would have been impossible. Without the enlightened social attitudes required by researchers and participants alike, the experiments would not have taken place. Without the present freedom of public discussion, the Masters-Johnson study could not be properly evaluated and disseminated.

Most authorities agree that the study has already yielded important new information and new therapeutic tools which will immeasurably improve the medical training of the American physician. It may also help him in coping with the sexual problems of his patients, particularly frigidity in females and impotence in males. In addition it gives him more reliable knowledge about sterility, contraception, sex during pregnancy and during the later years of life, and the physiology of sexual activity in individuals with heart disease.

Of what value to the general public is the work of Dr. Masters and Mrs. Johnson? One answer has been given by Dr. Mary S. Calderone, executive director of the Sex Information and Education Council of the United States (SIECUS), who said: "The Masters-Johnson research, I am convinced, can help society take a giant step toward the day when human sexuality . . . can be openly and freely taught—to the children and young people who need such insight so desperately, and to their parents who need it even more."

OF more immediate and specific importance is the fact that *Human Sexual Response* has finally discredited, once and for all, several myths that have long been part of the American folklore of sex. These include the fallacy that sexual prowess is related to the size of the organ, the fallacy that sexual activity must discontinue with old age, the fallacy that the woman experiences two different types of orgasm (vaginal and clitoral), and the fallacy that the female is limited to a single orgasm, which produces satiety.

Unfortunately, *Human Sexual Response* was written in such esoteric language that even physicians must make a considerable effort to understand what is being said. (Surely this is the most unread book ever to appear on the best-seller list!) As a result, three books have appeared whose goal it is to translate the Masters-Johnson research into layman's English. Two are available in paperback only: *What You Should Know About Human Sexual Response,* by Julius Fast, and *Understanding the Sexual Response in Humans,* by Allan Fromme. The third book, *An Analysis of Human Sexual Response,* edited by Ruth and Edward Brecher, is available both in paperback and hard cover.

Of the three, the best is that of the Brechers. They have put together the most complete and authoritative treatment of the subject. Not only do they present excellent coverage of the Masters-Johnson study, but they have brought other material to bear on the subject. This includes an anthropologist's report on sexual patterns in a Southwest Pacific society, an excellent essay on frigidity, discussions of marriage counseling with the sexually maladjusted, an analysis of the sex problems of the aging, and—as evidence of the Brechers' laudable objectivity—a psychi-

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atrist's highly controversial critique of the experiments.

Mr. and Mrs. Brecher give an interesting account of the background of the sex research project. Their calm, sensible treatment of several aspects of the study may do a great deal to dispel the almost involuntary revulsion experienced by most people when they first learn of the nature of the experiments. Much has been made, for example, of the fact that Dr. Masters and Mrs. Johnson observed and measured the physiological responses during sex relations of men and women who had not previously known one another. The reason for this, the Brechers explain, is that consistent physiological response patterns had been discovered when married couples were the subjects—but this left the question of whether the uniform responses were simply the result of long familiarity and mutual accommodation. The only way to test the reliability of these findings was to determine if similar patterns would occur with couples who were not married and did not know each other. As soon as the answer became clear (the same patterns were found), this particular study ended.

LIKE the Brechers, author Julius Fast uses the Masters-Johnson study as a springboard for an extensive commentary on the general subject of sex. In doing this, he draws heavily on cross-cultural references and refers occasionally to appropriate studies of animal behavior. Fast, editor of the *Ob-Gyn Observer*, succeeds in explaining and amplifying the Masters-Johnson research with exactness and simplicity. His clarity of language and his relaxed style of writing make the book an excellent one for people who lack much of a background in the field. In addition, Fast continually raises questions which he believes Masters and Johnson have not yet answered, or when he believes their emphasis has been misplaced or misdirected (as, for example, in their efforts to correlate clitoral size with female sexual adequacy).

Psychoanalyst Allan Fromme is more critical than Fast or the Brechers in his treatment of the Masters-Johnson study, and his views are based primarily on his experience as a clinician. He says, for instance, that "the people chosen by Masters and Johnson for their research were more highly sexually oriented or driven than the population at large." But Masters and Johnson were well aware that their 694 subjects were not representative of the population at large; they themselves are explicit on the point and state clearly that their findings are meant to be indicative, not definitive. Because of research requirements, their sample was purposely weighted in being of above-average intelligence and a higher socio-economic background. This was done for two reasons. One was to enlist the help of people who would not only understand the nature of the study and the reason behind it, but who could also express themselves articulately. The other was the availability of this type of individual, since the study was carried out in an academic community.

Fromme also says the study "tells us not at all how deep and powerful an influence sex is on our behavior." But Johnson and Masters never intended to answer the psychological questions Fromme poses. Scientific research must have rigorous standards to follow in order to insure that the methodology tests the hypothesis it sets out to test, not something else. Masters and Johnson focused their study entirely on "defining and describing the gross physical changes which develop during the human male's and female's sexual response cycles." To this extent, their study is valid. To disagree with them on this point, as Fromme does, is to shift the conceptual framework in the research hypothesis. The fact that their work is reliable—repeated studies produced similar results—is enhanced by their use of accepted techniques of measuring physiologic responses.

At another point Fromme takes issue with the finding of a difference between men and women in the time of sexual response. He says that the difference may be important in the prize ring or at a track meet, but "twenty-five seconds hardly seems to matter when making love." This biological difference in response to stimulation, however, may be important in recognizing some of the subsequent emotional reactions which are different in men and women—or it may not be. But Fromme is correct, in my opinion, in pointing out that it "might be ill-advised to toss aside the old admonitions about patience."

Fromme's book, though somewhat limited, is provocative and well worth reading as the expression of another viewpoint.

All three authors—Fromme, Fast, and the Brechers—make evident their respect for the objectivity and dedication of Dr. Masters and Mrs. Johnson in their scientific quest of the truth about human sexuality. All three authors—if Fromme to a lesser extent—acknowledge that Dr. Masters and Mrs. Johnson are certainly aware that the source of the human sexual urge is both psychological and physical, as is every emotion. But in *Human Sexual Response* they wrote only about what they set out to measure: the human body's reaction to sex. What they showed was that the response was physiologically the same whether through self-stimulation or with homosexual or heterosexual relations. In addition, as Fast notes, "the crux of Masters and Johnson's work on women's ability to respond to orgasm seems to boil down to the fact that all women are capable of having an orgasm."

Knowledge of this kind is vitally important for the further investigation of psychological components. In the long run these findings will confirm and add to psychoanalytic theory. Undoubtedly they and others in the future will be able to deal more fully with the emotions of sexual response: not only the various fantasies but love, tenderness, affection, and morality. Such an approach, it may be hoped, will come from Dr. Masters and Mrs. Johnson, who are clearly pioneering in that part of the study of man which has been, for an unconscionably long time, the dark side of the moon.

Leslie Aumaire

By Harold Witt

FEW in my school understood Leslie Aumaire,
who plucked and penciled his eyebrows and dyed his hair
and dared the difference it takes to be a dancer—
in that night dark of my school not many cared
for any attempt at art if we didn't have to
and wouldn't go near the edge where his feet veered.

We booed him offstage that time he came dancing on
with a painted face, in a tight ridiculous costume,
after which I don't think he ever came back—
for us Swan Lake was someplace on the moon
and Leslie, if not a fairy, at least a freak—
who else would whirl with girls all afternoon

when bullshouldered helmeted heroes cleated the field?
I never found out what happened to Leslie Aumaire—
snickered from school, he may have left for the city
and danced into crime or into the limelight there—
but few of us stopped to remember, and less to pity
a boy who practiced what we could only desire.

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A Constructive Look at Destruction

A Sign for Cain: An Exploration of Human Violence, *by Fredric Wertham, M.D. (Macmillan. 391 pp. $6.95), stresses the role of social and economic forces in the aggravation of violence. Sanford J. Fox, who is a professor of law at Boston College, is also a consultant on the juvenile court to the President's Commission on Law Enforcement and the Administration of Justice.*

By SANFORD J. FOX

IN SPITE of Fredric Wertham's assertion that few people except he are deeply concerned with the problem of violence, there is currently great activity and interest at a variety of levels. At Brandeis University a specialized institute devoted to this subject is in the process of formation; books like the soon-to-be-published *Subculture of Violence* by two leading criminologists, Marvin E. Wolfgang and Franco Ferricuti, bring ideas and findings on violence into wide circulation; during the last two years alone legislation in thirty-six states dealt with the particular problem of violence against children known as the "battered child syndrome"; the World Peace Through Law Center at Geneva is attempting to mobilize the legal profession on an international basis in the cause of nonviolence; the Society for Social Responsibility in Science seeks to draw scientists away from work concerned with human destruction; the role of nonviolence in the civil rights movement is undergoing serious re-examination. "Crime in the streets" seems to have become a permanent political issue. It would, in fact, be a difficult task to find another matter that occupies so central a role in serious American thought—even apart from the day-to-day events in Vietnam.

What is far from clear, however, is the efficacy of any of the enterprises devoted to violence prevention. There is no way of knowing with certainty, for example, whether the various manifestations of the antiwar movement in this country have served to control the Administration's zeal to do what it considers necessary to achieve its objectives in Southeast Asia, and thereby at least postponed use of nuclear weapons—or if the protests have strengthened the resolve of the other side to achieve its goals and served to prolong the violence. It is likely that both results are produced from time to time. Whether the new laws requiring physicians to report cases of seriously abused children have had any effect in controlling this kind of attack is doubtful; at a conference in the Children's Bureau on the problem last spring it was reported that in one Maryland county 45 per cent of the physicians went on record as refusing absolutely to comply with the reporting law. Whether law enforcement and law administration prevent criminal homicides and other forms of violence has been and probably always will be shrouded in mystery. Prevention is accomplished while a man is behind bars, but what if his violence potential has been enhanced during that same period as far as future conduct is concerned? And, does execution of a murderer forestall more violence or is there a net increase in the violence released by the declaration society thus makes that fatal violence is sometimes condoned and even required?

Dr. Wertham deals with all these aspects of violence—and more. His two chapters on Nazi atrocities, for example, go well beyond discussion of the sadism of the concentration camps and provide a wealth of detail on the extent to which quite unexceptional people—university professors and eminent psychiatrists among them—participated quite willingly in the mass murder of mentally ill patients and profited from slave labor and the raw material of human bodies. His accounts place an almost impossible burden of proof on any German claiming ignorance of the barbarities or pleading the threat of great punishment if orders to perpetrate them were disregarded. Although Wertham places great stress—probably too much—on the pressure of sociocultural factors in producing the German hell, he clearly implies that individuals who failed to exercise a "veto of conscience" are morally if not legally responsible. Moreover, this responsibility reaches to all who condoned and perhaps inwardly approved of what was going on. This, it seems, would follow from Wertham's emphasis on the influence of the whole social climate in and out of Germany that brought about National Socialism and its excesses. Arthur Miller makes this dramatically clear in *Incident at Vichy* although, ironically, Wertham criticizes the play for its failure to point out that Austrian aristocrats had an active hand in much of the butchery. He also faults Miller for making an Austrian prince the hero of the drama. One wonders what Wertham has done with the playwright's description of the prince's uncle, whose anti-Semitism the Jewish psychiatrist accuses the prince of sharing, and Miller's question whether, in the total context of the tragic events, even the prince's self-sacrifice is enough to make a hero of one who shares in the responsibility.

This difficulty with Wertham's reading of Miller's play lies close to a central problem in *A Sign for Cain.* Just as it seems wrong to underplay Miller's point about the responsibility of those who condoned the Nazi actions—that each person has his own Jew, as the psychiatrist puts it—it seems just as remiss to overstate the role of impersonal social and economic forces in the breeding and support of violence generally. But this is just what Dr. Wertham does. The book is filled with warnings against relying on interpretations derived from individual psychology, even to the extent of rejecting outright the existence of a drive or impulse to aggression. That such an impulse or drive might be controlled is similarly cast aside, although in the last chapter Wertham seems all but to adopt the premise when he says, "In every violent act, four interacting forces are operative: the psychological tendencies for it, the psychological tendencies against it, the social forces for it, and the social forces against it." The only difference, other than terminological ones, between this and impulse control is Wertham's insistence that the psychological elements of the equation are learned rather than innate, a subject for endless but largely unresolvable debate in the present state of knowledge.

FOR the most part, however, Dr. Wertham holds responsible the negative factors in society—poverty, the violence depicted in the mass communications media, toy weapons in the nursery, defects in the administration of the law, racism, and the disrespect for human life evinced by the cigarette and weapons industries and their cohorts on Madison Avenue. Thus, although he admits that violence is based on "all kinds of negative emotions: greed, jealousy, fear and the persisting memory of fear, distortion and frustration of sexual development, hunger for revenge, petty angers and irritations, hostility, wild ambition, sadistic fixations, resentment, unforgiven humiliations, rivalries in almost any sphere," his prescription for prevention leaves this far behind and deals only with remaking the larger world outside the individuals. On the last page of *A Sign for Cain* Dr. Wertham asserts that "An equitable social-economic structure of societies must be the basis for bringing about a universal

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revulsion against violence." Throughout the book he combats vigorously all who attempt to deal with violence in a less utopian way. Those concerned with controlling the growth are roundly condemned, as is the pacifist opposition to the current war.

All of this does a great disservice to the cause of nonviolence generally; first, because people less complacent than Dr. Wertham about having *the* right answer might find support and useful insight in his book were it uncluttered with special pleading on behalf of an extremist form of sociology; second, because Wertham is tilting at a windmill in his attacks on a psychology that does not take account of the social setting in which individuals function. The field of social psychology and social psychiatry is young, but it is not unknown. Strangely enough, Wertham realizes this. He says, "For the study of problems of individual violence, a combination of what may be called dynamic clinical psychiatry and sociology is the most fruitful approach." Yet it is sociology that is favored in a book that nowhere comes to grips with the crucial question of why some persons turn to violence while others don't in the same environment of comic books, cigarette advertisements, poverty, and racism. In his case histories Dr. Wertham never differentiates between individuals in spite of the fact that he himself observes that "Why people wish to commit violence is easier to understand than why they actually do it."

The overwhelming need for a scientific study of the social and individual typology of violence, including the interaction of legal and political institutions, never becomes clear. Fortunately, Wertham's biases are themselves sufficiently clear so that the book stands not only as a quite good statement of the scope and nature of the violence problem but also as an indication of the need for an attack on it that can shed itself of dogma.

It's Still a Man's World

The Male Attitude, *by Charles W. Ferguson (Little, Brown. 365 pp. $6.95), challenges the assumption that women are dominant in American life and maintains that men have been responsible for both the horrors and the glories of the civilized world. Francis Brennan is special assistant to the president of McCall Corp.*

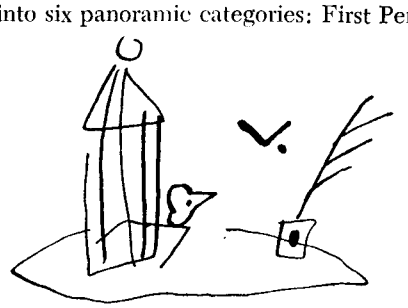
By FRANCIS BRENNAN

"WHAT accounts for the dominant position of woman in American society?" Charles W. Ferguson was asked some twenty years ago in postwar London by a woman with "obvious English envy in her voice." His immediate answer, a neat capsule of time-tested generalities (the scarcity of women in the New World made them precious; American men were so busy hacking out the shape of the Union that they left the business of education and culture to the women, etc.) satisfied the English lady. But in time the question began to trouble him. The more Ferguson meditated and read on the subject, the more he became convinced that the whole idea of women dominating the United States was romantic, self-perpetuating nonsense.

As a result Ferguson launched upon a meticulous investigation, the fruits of which, now assembled in *The Male Attitude*, should enable his readers to blow the whistle on a lot of cocktail-party orators, and may even help restore a more congenial pecking order to a few suburban roosts.

Resourcefully enough, Ferguson has fashioned his book—described as "a new historical study"—somewhat on the order of a time machine. This device enables the author to shuttle back and forth between America and other cultures, including primitive and ancient societies, and, better yet, to hover over those particular parts of history's tortured terrain where the record documents his thesis. Briefly, his argument—a sweeping one—is that the male has indeed been responsible for the killing, the cruelty, and the endless catalogue of horrors inflicted on humanity, but that he has also been the prime source and instigator of most of the glories of the civilized world. Woman, aside from bearing, rearing, and serving man, has had little to do with where mankind has been, where it is now, and, if history is a stout witness, with where it is going.

With a kind of biblical simplicity Ferguson divides "the male attitude" into six panoramic categories: First Person Singular (the male ethos, ego), The Sea, The Gun, The Slave, The Scribe, and The Machine. Then, in twenty-six fact-laden essays, variously subheaded under the main sections, he proceeds to rivet together the columns and beams of his grand design. (In all honesty, with 378 back-of-the-book references—which are a lot of rivets—he sometimes tells more about us peacocks that we wish to know.)



Slowly and carefully, with the relentless zeal of the master builder that he is, Ferguson assembles the not always handsome edifice of male dominance: U.S. women are "said" to own 70 to 85 per cent of the nation's inherited wealth, but the money is actually controlled by men. Men transferred the system of governing their womanless world of ships to governing on land. The "Bible Commonwealth" of the colonies was a harshly male society. Men found that the possession of political power is equal only to possession of fire power. Slavery was strictly a businessman's enterprise, the morality of which could not be settled by Great Debate but only, man-fashion, with guns. The Civil War gave men their first opportunity to learn how to manage en masse millions of other men and gave women their first glimpse of suffrage. Men have held on to the custody of language and publishing and, again man-fashion, they use words as guns. The machine is essentially a male development ("Lancelot in a Thunderbird"), although the "thing," or machine man, by his functional approach to life, may soon discover that women and youth are the great untapped sources of new ideas. "Where else," concludes Ferguson, "can you turn for fresh eyes, new impressions, new inspirations in a world weary of stale male nostrums?"

Intrinsically, *The Male Attitude* is a vivid, fast-moving history of American society. Indeed, since history, for the most part, is made by men, the book could hardly be anything else. One wishes, however, that Ferguson had devoted a few pages to spelling out the origins of the myth he has taken such pains to confute.

Then, too, with his theological background (religious editor, Methodist minister, graduate student at Union Theological Seminary), one somehow expected him to shed the historian's robes and conclude with a gentle passage to celebrate loving, gracious, sensible, and compassionate woman as the conscience of man. How often have men been extracted from their self-made travail not by woman's militancy, but by her mercy? After all, in his acknowledgments Ferguson salutes five diligent and solicitous souls without whom *The Male Attitude* would have had a hard time getting to press. They are Genevieve, Elizabeth, Selma, Phoebe, and Ann.

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The Poet Behind the Desk

Letters of Wallace Stevens, *selected and edited by Holly Stevens (Knopf. 890 pp. + xxxix $17.50), provides background on the paradoxical double life of the man whose neighbors respected him as a successful insurance executive while the world honored him as a great poet. William Y. Tindall, professor of English at Columbia University, wrote the volume "Wallace Stevens" in the Minnesota Pamphlets on American Writers.*

By WILLIAM Y. TINDALL

BRIGHTNESS, elegance, and a kind of sober gaiety mark these letters, as they mark the poems of Wallace Stevens. Plainly his poems and his letters—or at least the best of them—are from the same fastidious hand. Such agreement between the works and correspondence of great writers is not common. Joyce's works are brilliant, his letters often dull. Stevens, D. H. Lawrence's opposite in most things, is his rival here. One wonders how Stevens and Lawrence could spare enough time from public composition to devote so much care to the private. But maybe epistolary excellence, coming easily, suited their tempers. Stevens dictated some of his happiest letters to a stenographer in the office of his insurance company on Asylum Street in Hartford. Stenographers seldom process such good reading; and such good reading seldom comes offhand. "Poetry," said Stevens to this lucky stenographer, "is not a literary activity; it is a vital activity"—and so are these letters.

Holly Stevens, the daughter of the poet, selected these 800 or so letters from about 3,000 that she was able to locate. Many of her excellent choices are of biographical interest, but not a few, casting light on the poetry, provide circumstance, background, and explanation. Letters about insurance—of which there must be thousands—she wisely excluded.

Taken together, the chosen letters (from 1895 to 1955) compose an admirable autobiography. Few letters before 1916 have survived except some to his mother and a batch to Elsie Kachel (or Elsie Moll, as she preferred to be called), who became his wife and lent her beautiful profile to the dime. The gaps in the correspondence have been filled by selections from the journal that Stevens kept during these years. Journal and letters account for his boyhood in Reading, his youth at Harvard, and his early years in New York, during which, when not studying law, he walked on the Palisades to observe the robins, not then *"là-bas,"* as they are in his autumnal poems.

After 1916 there are letters to Harriet Monroe, William Carlos Williams, Marianne Moore, and Henry Church, a close friend to whom Stevens dedicated *Notes Toward a Supreme Fiction.* Letters to undergraduates and eager young critics are as warm and informative (for Stevens was a kindly man) as those to his intimates. In these he tells of the trips to Florida, Carolina, and Cuba that inspired many poems. (Oddly, Stevens never went to Europe.) He tells of his house and rose garden in Hartford, of composing poems in his head on the way to the office.

MANY have wondered at his unlikely union of insurance and poetry. But this union was no paradox to Stevens, who took Benjamin Franklin, the all-'round man, as his ideal. "I don't have a separate mind for legal work and another for writing poetry," Stevens told an inquirer. "I do each with my whole mind." Yet sometimes he felt "terribly jangled," "full of clashing things," and he thought it best on the whole, in the interests of respectability, to hide his poems from the insurance men around him, who never suspected a thing. Men of letters, some from neighboring New Haven, knew Stevens as a great poet—maybe America's greatest; but Hartford stayed in the dark. True to "Monday's dirty light," Stevens stayed at his desk in Asylum Street until, loaded with honors and degrees from everywhere but Hartford, he died at the age of seventy-five.

No less of a paradox appears in his politics. Though Stevens published poems in liberal little magazines, he became increasingly conservative. The "proletarian politics" of Roosevelt and Truman dismayed this Republican businessman, who also found the politics of Ezra Pound "persnickety." Stevens disapproved of Dylan Thomas, not for his leftist politics, but for his financial irresponsibility and his deportment: "I do very much have a dislike of disorder."

—*From the book.*

Wallace Stevens in 1922—"he thought himself a part-time rabbi."

The letters on his own poems will prove to be of more interest to readers of poetry, for Stevens's clearest poems are obscure. *The Necessary Angel,* even obscurer than the poems, offers little help. But these letters, in answer to questions put by puzzled critics, make many obscurities clear—sometimes too clear, as when he tells someone that the Arabian in his room "with his damned hoobla-hoobla-hoobla-how" is only the light of the moon. To limit and destroy this wonderful Arabian, as the explanation does, seems of little service. For this reason, perhaps, Stevens thought poems better without explanations: "It is not a question of what an author meant to say but of what he has said." "A paraphrase like this," he tells another, "is a sort of murder."

YET after such reservations he satisfied all who asked with page after page of murders—or, better, of notes on his fictions. The letters to Hi Simons, Renato Poggioli, and Ronald Latimer constitute a kind of handbook to the more difficult poems, a gloss that readers may rummage in for years to come, to learn at last the meaning of "C" in "The Comedian as the Letter C" or the identity of the "fat girl." They may find it disappointing to know that Picasso's picture of the guitarist has nothing to do with "The Man with the Blue Guitar." But they may prize the general estimates, like, for example, that of "The Emperor of Ice Cream," which "wears a deliberately commonplace costume, and yet seems to me to contain something of the essential gaudiness of poetry." This poem "is an instance of letting myself go," and Stevens disliked doing this, especially in Hartford.

The letters also clear up mysteries of circumstance and kind. Stevens actually went to Tennessee to place that famous jar, and he actually went around the

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coast of Tehuantepec on a cruise through the Panama Canal to California. As for kind, he insisted that his poems are poems. Not philosophy but "the manner of thinking in poetry" was his concern. *Notes Toward a Supreme Fiction* does not deal with the idea of a fiction (or poem); it plays with the idea. One of those who "live lives of ideas after dinner," he walked around Hartford "without philosophy." At most, he thought himself a part-time rabbi.

Whether from a "rose rabbi" or a "dark" one, these letters, full of fun, compose a portrait of a serious artist. Part of the composition is his love of all good things: roses and dumplings, cigars and pictures. Perhaps the letters on the day-to-dayness of his days give most pleasure. Full of the "gaiety and brightness" he desired, these are the letters of a man intensely alive:

> We had a long weekend last week and I spent three afternoons sitting in the garden at home. . . . Sitting there, with a little of Kraft's Limburger Spread and a glass or two of a really decent wine, without a voice in the universe and with those big, fat pigeons moving round, keeping an eye on me and doing queer things to keep me awake, all of these things make *The New Republic* and its contents (most of the time) of no account.

Avant-Garde in Retrospect

Jean Cocteau: The History of a Poet's Age, *by Wallace Fowlie (Indiana University Press. 181 pp. $5), attempts to dispel the myths surrounding the many-sided innovator and reveal to what extent he was a serious artist. Thomas Bishop recently returned from a year in Paris as a Fulbright research scholar.*

By THOMAS BISHOP

FEW CREATIVE artists have aroused more debate in their day than Jean Cocteau. During almost six decades in the limelight, Cocteau tried his hand at most forms of literary expression as well as many outside the realm of literature: poetry, theater, novel, criticism, cinema, ballet, painting. This diversity has left him open to attack, for some critics mistake it for dilettantism. Moreover, the very cornerstone of Cocteau's esthetics provokes controversy, for it consists of a constant change of forms and of the need to scandalize and shock the public in order to catch its attention.

It all began half a century ago when Sergei Diaghilev exhorted the young Cocteau to "astonish" him and was rewarded with a series of ballets and plays which did astonish by the daring and newness of conception and execution. At a time of profound upheaval in most forms of art, Cocteau joined forces with the rebels: Satie, Picasso, Apollinaire, Stravinsky, Poulenc, Auric, Jacob, and others.

It is easy, of course, to pick and choose in an unusually crowded artistic career and to come up with bad or insignificant works. Not even the greatest creators turn out masterpieces every time, and Cocteau certainly had his share of failures. But it would be near-sighted to write him off as a Jack-of-all-trades (with "master of none" understood), or to say of him that he has more of a signature than a style, or to claim that his masterpiece was his life. Cocteau's best works in the theater, the novel, and the cinema bear the unmistakable mark of greatness, and some have proved to be important milestones in the successful use of avant-garde techniques. *The Infernal Machine, The Strange Ones,* and the film *Orphée,* for instance, are remarkable works of art, each quite different, and yet each concerned with the unifying themes of poetry, freedom, and fatality that dominate all his creations.

Wallace Fowlie's book attempts to dispel the myths surrounding Cocteau and to show to what degree he was truly a serious artist touched by genius; however, since it too often relates mere anecdotes and trivial matter, the myth of Jean Cocteau survives almost intact. Mr. Fowlie, a keen critic of contemporary French letters, seems not to have quite decided whether his study should be biography, literary criticism, or a compilation of pithy incidents and *bons mots.* He recounts the main aspects of Cocteau's public life—amazingly, he passes over Cocteau's private life in total, prudish silence—although invariably Mr. Fowlie gets bogged down in some detail that tends to portray the poet as a superficial wit.

The chapters on Cocteau as novelist and dramatist stop short of the heart of the matter; in the latter, particularly, the author fails to analyze the theatrical techniques that made Cocteau a prime stage innovator until the mid-Thirties. Mr. Fowlie displays far greater insight in his discussion of Cocteau's poetry; but then he slips again with a shallow look at the films and with a chapter on "The Poet as Theorist and Chronicler" that gives Cocteau credit for deeper critical insights than he really possessed. The book ends with a revealing consideration of "Picasso's Role in Cocteau's Art" and with the description—chatty, yet pleasant—of a meeting with Cocteau.

On the positive side, Mr. Fowlie gives us a warm portrait of a brilliant, generous soul—so much more of a human being than François Mauriac would have us believe when he wrote, right after Cocteau's death, that he had not thought him capable of so natural an act as dying. On the negative side, *Jean Cocteau* provides the reader neither with a penetrating view of his works nor with what the subtitle indicates: "The History of a Poet's Age." Cocteau's niche in the literary and intellectual history of his age deserves to be assured; posterity will judge him by what is best in his opus while granting that a part of it consisted of well-intentioned failures. Cocteau often compared the poet to a juggler; and even the most dazzling juggler occasionally drops a ball.

Jean Cocteau—"a need to scandalize and shock the public."

—Werner Gorter (Pix).

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A Nominal Nightmare

Names, *by Erih Koš, translated from the Serbo-Croatian by Lovett F. Edwards (Harcourt, Brace & World. 152 pp. $3.95), portrays an unimportant journalist who protests against being what others think he is instead of what he would like to be. Branko Alan Lenski, assistant professor of French at the University of Washington in Seattle, edited "Death of a Simple Giant and Other Modern Yugoslav Stories."*

By BRANKO ALAN LENSKI

THIS novel by a modern Yugoslav writer is the narrative of Mihailo Milic, sub-editor of the column "People" in a Belgrade newspaper. He is an "absent-minded, short-tempered, graying, cadaverous, dry, shortsighted" bachelor in his fifties, whose Calvary begins when he suddenly finds himself forgetting other people's names. What starts out as a seemingly benign indisposition soon develops into a hallucinating, Kafkaesque nightmare; the whole world presents itself to Milic as a vast depository and inventory of names.

From library research on the nature of names and consultation with a lawyer and a schoolmaster Milic graduates to straight psychoanalysis, where he learns that the first names he forgot were those of people he had wronged in childhood. Later in life, moving from failure to failure, Milic slowly began to feel guilty toward everybody he knew, and as a result he has forgotten their names. Eventually he forgets his own, and winds up in prison, where he discovers from the confidential files shown to him by his amused investigator that his superiors have always seen him as a mediocre man whose achievements fell far short of his excessive ambitions and high-flown ideas about love and justice. Toward the novel's end Erih Koš inserts some existentialist ABC about man not being what he would like to be but what others think he is. Koš's hero refuses to be defined by his actions and pleads for an essence discernible only to him. He is the lucid recorder of his own pathogenesis, by which he gains, if not salvation through communication, at least an imaginary glory in front of his boss.

As social satire *Names* falls flat, for it is not aimed at any particular system. On the other hand it lacks sufficient vision and style to be taken as a more universal satire on conformity. As a lecture on nomenclature the book often proves tedious, particularly when the author introduces us to some lifeless secondary characters whose only function is to say something about names. In the last analysis the book is an amusing portrait of an unimportant Slavic sufferer who revels in his own ineptitudes and defeats, makes an open spectacle of his wounds, and invites everybody to stand by and watch.

Erih Koš's dry humor will provoke a chuckle or two; and there are some excellently written passages that may touch a deeper emotion, as when the author takes the reader on a walk through that possibly most elaborated-upon commonplace in contemporary Yugoslav fiction, the graveyard. This affords Mr. Koš an opportunity to voice his favorite lament over the ravages of time and the indifference of nature and other men.

Erih Kos—"dry humor."

Shakespeare put it all in a single, terse question, used here as epigraph: "What's in a name?" In answering the question Koš, with what he had to offer, could have written a very good short story. This long tale makes a rather slim and colorless novel.

Life Was a School for Despair

Mouchette, *by Georges Bernanos, translated from the French by J. C. Whitehouse (Holt, Rinehart & Winston. 127 pp. $3.95), concerns a fourteen-year-old peasant girl who can find no impulse to proper action in the spiritual barrenness of her surroundings. Harry T. Moore is the author of a new two-volume survey of modern French literature.*

By HARRY T. MOORE

DRUNKENNESS, rape, and suicide crowd the pages of this short novel. The Mouchette of the story (Bernanos has used the name elsewhere) is a peasant girl in a region of marshy fields, bleak villages, and nights that are drenched in black rain. These are outward markers of inner despair, and the misery of Mouchette's alcoholic family is that of the dismal, hopeless, and dirty poor, whose failure at the material level is balanced by their spiritual impoverishment.

First published in France in 1937, *Mouchette* has at last made its way into English, at a time when the American reputation of Georges Bernanos (1888-1948) is at a crossroads. His only other novel in print over here in English translation is *The Diary of a Country Priest*, generally considered his masterpiece. Yet the original French versions of nine of his books, including some of his polemical writing, are currently in print in the United States. This means that university teachers think highly of him, though in volumes dealing with the modern novel some of our Franco-American critics have been rather severe on Bernanos.

The present publication of *Mouchette* may help his reputation in this country, if only because this story lacks the prolixity of most of his imaginative writing. Somewhat less rhetorical than his other work, it is more generally poetic in style, at least in this translation by J. C. Whitehouse. But even here Bernanos indulges his habit of interrupting the narrative to make comments. He does this even at the crisis of the story,

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inserting a sententious paragraph on the next-to-last page.

Mouchette nevertheless comes through as a strong novel, which above all shows that evil is the absence of good (or God). The fiercely Catholic Bernanos, a one-time schoolmate of Charles de Gaulle, writes of the inhabitants of hell, those whom Dante called "the lost people." One of their Dantean characteristics is that they do not want to change. The fourteen-year-old Mouchette would change, however, if she knew how; her half-realization that she does not know how is a major part of her catastrophe.

If tenderness baffles her, the tenderness of religion might save her. But religion is a scarce item in this grim town in Picardy: "No one goes to High Mass any more." Not understanding the basis of tenderness, Mouchette is deprived of the possibilities of consolation. She wants to love, and in a confused and distorted way she loves even the epileptic brute who has raped her. But in the spiritual barrenness of her surroundings she can find no impulse to proper action. She is ignorant, only half-alive in a medieval darkness—the medieval age with its religious inspiration drained away and only black emptiness left.

Bernanos is not sentimental about Mouchette, though the Dickens-and-Little-Nell tone of his Author's Note, in which he speaks of Mouchette's "tragic solitude" and invokes divine mercy, might lead one to anticipate a tearful text. But the narrative avoids the sentimental in favor of the genuinely compassionate. The compassion holds everything in control—the inevitable melodrama, the thematic oppositions, and the intrusive elements—more successfully than they are contained in some of Bernanos's longer novels.

—*French Embassy Press & Info. Div.*

Georges Bernanos—"evil is the absence of good."

Samson, Sardou, and Murine Isnook: The title is *Chicken Inspector No. 23* (Simon & Schuster, $4.95). The author is S. J. Perelman. The book contains thirty-three pieces and is the first new collection of his writings to appear in five years. And P.S.: I love him.

It is nigh impossible to explain what makes a Perelman piece—be it satiric essay, impossible playlet, or fanciful memoir—the joyous thing it is. Dissection to discover the source of mirth would be akin to tearing apart a watch to discover the tick-tock. Perelman is a master of the glorious title and the outrageous pun ("Nobody Knows the Rubble I've Seen/ Nobody Knows But Croesus"). He can fling himself about with the greatest of ease in French, Yiddish, Italian, and probably Sanskrit. The names he creates are works of art. How about a Polish girl named Shirley Mazchstyck, a Hindu named Lam Chowdri, or such fine American types as Murine Isnook and a certain writer named S. G. Prebleman?

His laughs stem as often from the insane incident in the sane setting as from a deluge of factual references that bespeak a mind as cluttered as the Collier mansion. I refer to mentions of songs like "I've Got a Bimbo Down on a Bamboo Isle"; literary allusions to E. M. Forster's *Howards End* and Sherlock Holmes's Giant Rat of Sumatra; geograpic locales such as Seychelles, in the Indian archipelago, and the Chilkoot Pass, and personalities from Victorien Sardou to Toby Wing, including a woman who was "a blend of Sophia Loren and Aileen Pringle."

If I am forced to name a favorite in this offering—and while none of it is unfunny, some parts are more hilarious than others—I think I will plump for "Samson Shorn, or The Slave of Love," being the author's reminiscences of his life as "an Adonis gifted with the intellect of a Gibbon—the historian, that is, not the ape . . . ," a memoir that takes us through his days as the toddle king of Brown University up to his encounter with, and downfall at the hands of, Elizabeth Taylor.

On second thought, I have decided to switch my vote to "The Sweet Chick Gone," a spoof inspired by *Born Free*, *Ring of Bright Water*, *et al.* This is a first-person account by a talking White Leghorn whose autobiography, written with a double-dealer named S. G. Prebleman, brought her to the giddy but lonely heights of success.

On third thought, I must mention "Misty Behind the Curtain," the story of how. . . . But enough. I have decided in favor of all thirty-three selections that

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comprise *Chicken Inspector No. 23*. And if you've got a brain in your head and a funny in your bone, you will too.

—HASKEL FRANKEL.

International Jests: Now that the United Nations has reached the age of twenty-one, perhaps it should celebrate its maturity by appointing a Court Jester. If it did, who could be more suitable for this arduous job than Peter Ustinov? For several years, with an irrepressible humor, he has produced plays, written stories, and acted parts that have celebrated the follies of national attitudes and temperaments.

Only the title story of his new collection, *The Frontiers of the Sea* (Atlantic-Little, Brown, $4.95), is plaintive, telling of an old Spanish fisherman who rescues an Albanian from drowning and finds in him a friend. Although the two men cannot converse, they share a love of the sea, and it takes the inhuman regulations of society to part them. The story is a haunting tribute to the timeless beauty of our planet, which brings mankind together. In the remaining eight stories Ustinov allows his mocking humor full rein.

Who but an English couple would take a dog, even though it is a wedding present, with them on their honeymoon and stand by helpless as it tears the bridal suite apart?

In another story the Italian maid of a French banker gets homesick during a Christmas vacation in Switzerland and sends an expensive watch to her favorite nephew. (The handsome one, of course.) The timepiece not only tells the day but has an alarm—and that is too much for *la dolce vita*. The watch is returned, only to shake to its foundations the sturdy Swiss democracy of the mountain valley.

The most charming and masterful story concerns a small group of anarchists in Paris who have it made as far as the Security Police is concerned. Whenever a foreign potentate arrives on a state visit they are deported by Air France to Corsica. It is like a vacation. But the new head of the Department is not having any of that. Now they must produce.

The White House also comes under Mr. Ustinov's sardonic gaze and, although he sets the action in the future, I hope he is not prophetic, for the story reads a little too much like the Washington scene today.

I am very much afraid that the U.N. will have some misgivings about Mr. Ustinov. He was on a national television show recently in the role of Nero, and he played the fiddle with rather too much relish.

—DAVID HALES.

Book Letters

Continued from page 37

Shepherd of the Hills, Jack London's *The Call of the Wild*—yeah, I'm pretty old, am I not?—were best-sellers. And then there were entrancing tales by writers such as Galsworthy, Hergesheimer, Dos Passos, Hilton, Mazo de La Roche, Ford Madox Ford, Arthur Train, Irvin S. Cobb, Marquand, Margaret Mitchell, Neville Shute, Allen Hervey, and dozens of others. Many of these authors achieved the best-seller list—and deservedly so.

Why and how has the literary taste of the general public deteriorated to the point where it tolerates such slop as *The Group*, *The Spy Who Came in from the Cold*, and *The Intern*?

JOSEPH N. MEYER.

St. Louis, Mo.

A Child First of All

IN HER ARTICLE "A Child's World of Difference" [*SR*, Oct. 22], Zena Sutherland criticizes children's books that merely show by the illustrations that the characters belong to minority groups without naming names or coming to grips with the problem of discrimination. "Color me brown" books, she calls them.

But the life of a child who belongs to a minority group consists of many things besides encounters with prejudice. He is first of all a *child*, with all the universal problems that any child encounters in growing up. Sometimes these problems are complicated by discrimination, but not always. . . .

Those of us who hope this racial nonsense will one day be a thing of the past can be glad that some children's books include children of all races in their illustrations without making a big noise about it, just as if it already didn't matter to anyone what color his neighbor's skin happened to be. If we show the children of this generation books in which all kinds of children do things together without thinking it strange, maybe they'll grow up believing that's the way things should be.

NELLIE BURCHARDT.

Staten Island, N.Y.

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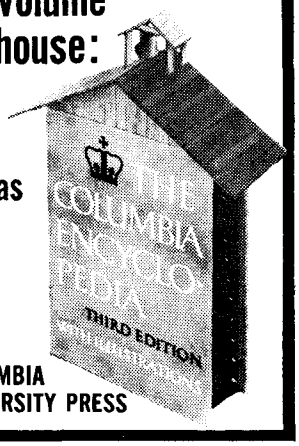

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Literary Horizons

Continued from page 36

cause we believe that science and technology have a disproportionately large role in general education today and in the shaping of contemporary culture, and that we have to make some effort to reassert the importance of the humanities as a guide to the understanding of man. West said: "I do not think that, because we feel exposed by our ignorance of scientific methods, intentions, and achievements, we should deny virtue to the new culture. It is based on a profounder understanding of man and his nature, and his relationship to his environment, than we have ever possessed before, and I believe that the prospects of a culture based upon it are infinite in their promise."

I supposed that there would be an immediate counterattack, but this did not happen. Although Morris slapped hard at West on two occasions, only secondary issues were involved. In effect, however, Leon Edel's paper was a refutation of West's position. Following a traditional line, with Tocqueville as his authority, Edel pointed to the familiar weakness of mass production, the decline in quality that accompanies increase in quantity. The mass audience, he said, "is not so much an audience as an inert mass, and I leave it for the moment to Professor McLuhan and the media experts who pretend to understand its subliminal life. I see it simply as too desensitized and manipulated to belong to my discussion this morning." To West, I suppose, this must have seemed pure snobbishness, but, as Edel went on to expound the virtues of the scholarly life and the possible role of criticism, it seemed to me that he was being both realistic and reasonably hopeful. And in the end his position did not seem far from Morris's: "The point of my observations is that the existence of so much talk about literature and the other arts, which might be adduced as evidence of an educated public, proves nothing of the kind in America today. It proves indeed so little as the *Mona Lisa* proved about our love of art when long queues formed to gape at the painting." Edel's paper, incidentally, was called "Season of Counterfeit."

When the members of the fiction panel gathered to try to make a summary statement, there appeared to be few issues on which we were in accord, but gradually we found some at least partly common ground. With the exception of West and perhaps Stern, we agreed that the age offered to artists problems of a new and difficult kind. We agreed that many critics loved power more than they did truth and did great damage in consequence. We agreed that there was a tendency, and not merely in the colleges, to substitute reading about books for reading books. We agreed that much that passed as academic criticism, inspired by the compulsion to publish or perish, was strictly phony. Some of us agreed that, as Bellow and Morris had cautiously prophesied, some good might come out of the effect on youth of the concentration of creative activities in the universities.

Throughout the week William Arrowsmith, classicist and of late an influential student of education, had attended all public sessions and had visited the group colloquia in turn. His role was that of observer, and he didn't open his mouth until he was called on to make the remarks that closed the conference. He said that until the middle of the nineteenth century it had been almost universally believed that the purpose of art was educational. He himself was convinced that art was a means—to self-realization – and not an end. Firmly stating his disagreements with West, he urged us all to fight the domination of education by technology, which he blamed for the sickness of contemporary culture. He asked artists and critics alike to join in the struggle to save not only education but civilization itself. All this he said quietly and with good humor, but his words were not lightly spoken.

I ended the conference as I began it, with the feeling that this is in many ways a bad period for artists. It is true that affluence and leisure and more general education are creating a new interest in all the arts, but this interest is being exploited by the Madison Avenue mentality, whether it is employed by business or government. In time wonders might be accomplished, but if the bomb doesn't get us, the population explosion probably will, and in any case time for assimilation is what the rapidity of technological change never allows. One way or another, it seems possible that the human qualities which find expression in the arts may atrophy, and I cannot regard this as anything but a catastrophe. But, as Arrowsmith calmly insisted, we don't give up. We make what we can of the present, and hope for the future.

—Granville Hicks.

Your Literary I. Q.

Conducted by John T. Winterich and David M. Glixon

UNCOMMONERS

Our Constitution (Art. I, Sec. 9) declares: "No title of Nobility shall be granted by the United States." Had the same restriction been effective in Great Britain, you would probably recognize without hesitation the names in Column One. Carl E. Walker of St. Mary's City, Md., briefly identifies them in Column Two, though not in the correct order. If you don't know which is which, turn to Debrett's *Peerage* on page 105.

Thomas Bruce ( )	1. Earl of Oxford, a favorite of Queen Elizabeth; poet, once considered author of Shakespeare's plays.
John Churchill ( )	2. Viscount Melbourne, thrice Prime Minister, confidential adviser to the young Queen Victoria.
Robert Devereux ( )	3. Earl of Rochester, a favorite of Charles II; best known as a satirist and poet.
John Sholto Douglas ( )	4. Earl of Elgin; brought the Greek sculptures ("Elgin marbles") to England.
Henry Howard ( )	5. Baron De La Warr, governor of colonial Virginia (another colony was named for him).
William Lamb ( )	6. Duke of Wellington; defeated Napoleon at Waterloo.
Edward de Vere ( )	7. Earl of Surrey, credited with introducing blank verse into English.
Arthur Wellesley ( )	8. Marquess of Queensberry, instrumental in formulating rules of boxing.
Thomas West ( )	9. Earl of Essex, Queen Elizabeth's prime favorite.
John Wilmot ( )	10. Duke of Marlborough, his forces were victorious at Battle of Blenheim.

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WITH REFERENCE TO

By DAVID M. GLIXON, *an editor and translator addicted to the pursuit and perusal of reference books.*

IT'S THE information explosion. New reference books have been coming off the presses so rapidly that an annual roundup can't keep up with them. Hence this autumn report.

(1) The biggest news in unabridged dictionaries since the controversial *Webster's Third New International* (*SR*, Sept. 30, 1961) was the publication last month of *The Random House Dictionary of the English Language*. For a comparison of those two giants, we refer readers to Granville Hicks's full-length review in the October 22 issue of *SR*. But let's take a look at one that is modestly entitled **The Reader's Digest Great Encyclopedic Dictionary** ($14.95). Of its 2,100 pages, nearly 1,600 comprise the complete *Funk & Wagnalls Standard College Dictionary*, which we recommended (*SR*, March 21, 1964) as probably the best desk dictionary on the market, and which can be purchased separately for about $7. But the new volume also contains, in characteristic *Reader's Digest* fashion, condensations of three reputable bilingual dictionaries (German, French, and Spanish, for a *total* of just 300 pages), an absurdly bowdlerized selection of twenty-five pages from the truly great *Dictionary of American Slang* (Crowell, 1960), dictionaries (twenty pages each) of space and medical terms, and a number of other little compendia that look substantial in a table of contents but are essentially mere hors d'oeuvres.

In **Dictionaries** (Philosophical Library, $4.75) Kenneth Whittaker surveys the scene in a running discussion of all types of dictionaries, British and American. It is useful, if subjective. **English Language Dictionaries in Print** (Bowker, paperback, $3) bases its analyses on a survey of librarians. Neither book, of course, is entirely up to date.

For beginners there's now a "Giant Golden Book," the **Storybook Dictionary** (Golden Press, $3.95), a big, flat book in which Richard Scarry teaches the recognition and use of some 700 words. His light-hearted drawings of animals in bright colors and his appropriate sample sentences serve a serious purpose whether the child does the reading himself or is being read to. The number of alphabetical entries is extended by 1,600 variant word-forms and by the words used in the picture captions. The book is the next step after *A Is for Apple*, but it's a giant step.

Two quick-reference desk guides to spelling and syllabication are **Webster's New World Word Book** (World, $2.50) and **The Word Finder** (Prentice-Hall, $2.50), both about 3½" x 5", the former listing 30,000 words and the latter 15,000. Each gives rules for punctuation and capitalization; the *Word Book* also shows how to find words when you're vague about their spelling, and the *Word Finder* tells when numbers should be spelled out.

The Dictionary of Slang & Its Analogues, compiled in England at the turn of the century by John S. Farmer and W. E. ("Invictus") Henley, is now being reissued by Unicorn Books, and two of its eight volumes have appeared. In *Volume I, A-B* ($15) a hundred pages are devoted to two new introductions, one a general guide, the other dealing with sexual speech. The entries are labeled (colloquial, provincial, old, vulgar, common, etc.), defined, cross-referenced, and illustrated with dated examples drawn from writings of the past three centuries. The supplementary *Volume VIII, Vocabula Amatoria* ($10), is a reprint of Farmer's translation and synthesis of several French erotic dictionaries.

A similar work on a small scale is Mitford M. Mathews's **Americanisms** (University of Chicago Press, hardbound, $5.95; paperback, $1.95), a 300-page selection from his 1951 *Dictionary of Americanisms on Historical Principles*. By Americanisms he means words added to the language by North Americans since 1620, or new meanings applied here to English words already in existence. Following the pronunciation and definitions are examples taken from sources as varied as Parson Weems and Thomas Jefferson, E. B. White and Bernard De Voto. Though marred by careless editing (missing references and irrelevant paragraphs), the abridgment is a fascinating volume in its own right and reveals many unrealized contributions made by Americans to what is now the standard language of Britain, Canada, and the U.S.

Word sources are the subject of four new works. Of these, by far the most

To locate specific categories of reference books, follow this numerical plan (books for young people are included with adult titles): 1. English-language dictionaries, word lists, and handbooks. 2. General reference works. 3. Atlases and geographies. 4. Foreign-language dictionaries. 5. Books of quotations. 6. Guides to literature; opera. 7. History and biography. 8. Art. 9. Biblical and denominational reference works. 10. The animal kingdom. 11. Plants and flowers. 12. Et cetera (including medicine, science and sports).

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exhaustive is Dr. Ernest Klein's **Comprehensive Etymological Dictionary of the English Language,** the first 850-page volume of which, *A-K*, has just appeared (Elsevier, $32.50). With the second volume the work will comprise nearly 50,000 entries. Only enough of a definition is given to identify the word; the emphasis is on tracing the entry itself, and its cognates, back through every possible stage of its evolution. Dr. Klein could have made his labors even more useful had he supplied a date for the first use of each word in its given meaning, and transliterated the Greek as he does the other non-Roman-alphabet source-words.

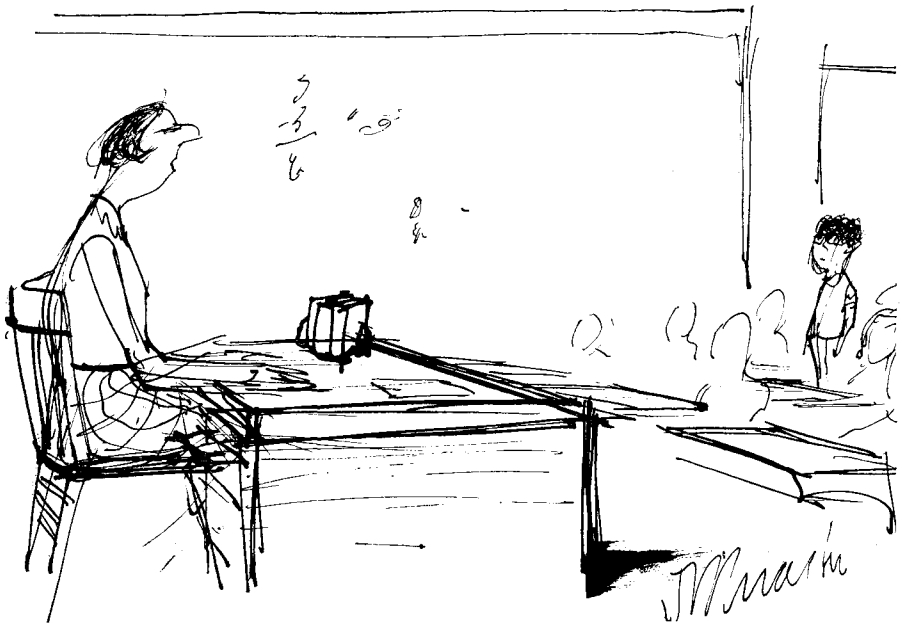
Most of us, however, will be satisfied with the late C. T. Onions's 1,000-page **Oxford Dictionary of English Etymology** (Oxford University Press, $16.50), since its 24,000 main entries are not cluttered with rarely used words. Besides, it is more like a conventional dictionary in providing pronunciations and more extensive definitions, as well as the date of the first recorded usage of a word in each of its senses. Onions and Klein don't always agree: Onions, for example, says *jinx* is of unknown origin, whereas Klein can trace it to a bird (jynx) used as a charm in witchcraft and thence even further back; and Klein denies the existence of some of Onions's linkages. Despite Klein's obvious brilliance and thoroughness, we recommend Onions to the average interested delver, and suggest Klein for all libraries that can afford it.

A student who knows that *ot* is a root meaning *ear* (otology, otitis) and that *rupt* means *break* (interrupt, abrupt), and who is familiar with the several forms of the Latin word for *with*, is well on the way to guessing the meanings of many words he comes across for the first time. A few more like these and he will be able to figure out why *pneumonoultramicroscopicsilicovolcanoconiosis* means what it does. Hundreds of these roots are listed, with meanings and examples, in Robert Smith's **Dictionary of English Word-Roots** (Littlefield, Adams, paperback, $2.25). Other sections list the roots by their linguistic origins and trace the main currents of English borrowings from foreign languages. Exercises and a fine bibliography complete this handy manual.

In **People Words** (Washburn, $3.75) Bill Severn tells the story of words derived from the names of persons, real and mythical. These eponyms are listed alphabetically under such chapter headings as "Food and Drink" (praline, tantalize), "Mind and Body" (berserk, dunce). Many of the amusing stories contain less fact than fiction, but should stimulate youngsters' curiosity about word origins.

Fowler's newest competitor is Wilson Follett's *Modern American Usage*, reviewed by Granville Hicks in the November 5 issue of *SR*. Professional freelances should also be familiar with **The Writer's Handbook** (The Writer, $7.95), recently revised by its editor, A. S. Burack. The ninety-two articles by experts on background and technique, the psychology of the writer and of the editor, copyright law and manuscript preparation pretty well cover the field for beginners. Of the 770 pages, 170 are given over to a rundown of the markets for all levels and types of writing.

For undergraduates—or for dropouts and graduates who need a refresher—**The Writer's Manual,** by Archibald C. Jordan (World, $4), serves up all the rules of grammar on a silver platter. It is meticulous, formal, clear, logical, complete, impeccable—and sadly devoid of any aids to the enjoyment of a great subject. Although the typography admirably carries out the outline form of the text, the lack of running heads and an index reduces the book's reference usefulness.



"What does two and two mean, setting aside for the moment the principles of ten?"

(2) Before succumbing to the blandishments and special offers of that encyclopedia salesman, take a look at **General Encyclopedias in Print** (Bowker, paperback, $2), an eighty-four-page census of librarians' judgments on forty single- and multivolume encyclopedias for adults and children. But it must be read with care, because some of the criteria headings could mislead the casual eye. The 1966 edition was issued too early in the year to cover our next item, but is useful nevertheless as a basis for comparison on word-count, price, and other factors.

Grownups who spent hours of their childhood reading one volume or another of the warm, friendly *Book of Knowledge* may now pause briefly to mourn its passing. Most of its departments were broken up into sections scattered throughout the set. Each volume had its own little collection of stories, science questions, nature study, etc. (my own favorite happened to be Vol. 16). Its place has just been taken, if not filled, by **The New Book of Knowledge** (Grolier, 20 vols., $199.50), a genuine "children's encyclopedia" of nearly 9,500 pages. Its alphabetical arrangement, like all the other elements that have gone into it, grew out of ten recent years of thorough research and testing with children and teachers. The resulting set should easily win top place in the eight-to-twelve-year range, and I think we can dismiss our qualms.

Articles in *The New Book of Knowledge* start off in a way that will enlist children's immediate interest, and lead them to understanding via pleasant but fact-filled text, boxed features, inviting typography, and a vast number of drawings and photographs, of which an extraordinary proportion are in color. Various types of attractive maps clarify the geography articles. Considerable information is available right in the blue-paper index at the back of each volume. Unfortunately, no over-all index is available—for the present, at least—except on request. Only the A entries, for example, appear at the back of the A volume, even though they may refer the child to several other volumes.

The nostalgic will be pleased that valuable nuggets of the old editions can be mined with the bright new ore. There are still some stories and poems (usually in an article about the author). There are many pages of experiments, projects

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and hobby material. And the tone of *The New Book of Knowledge,* which has been written or reviewed by leaders in their fields, remains as inviting and friendly as before.

For children in the upper elementary and high-school grades, a good buy is the 1966 edition of **The Cowles Comprehensive Encyclopedia** ($49.50), sixteen textbook units collected in a single volume of some 2,500 large (8¼" x 10¾"), triple-column pages in small type, illustrated mostly in black-and-white. Thumb-cuts and a 120-page alphabetic index lead quickly to the desired data. Besides such topic divisions as Kindergarten (with a number of favorite stories and verses), Language, Literature (including dictionaries of allusions and mythology), Geography, Science, and Fine Arts, the book offers a sixty-five-page Rand McNally atlas, a dictionary of 3,000 biographies, a 200-page general dictionary, and an astonishing array of almanac-like facts. It is a heavy and unwieldy volume, and the presentation is unattractive; but the tremendous amount of up-to-date information makes it a worthwhile investment while you're saving for a multivolume encyclopedia.

(3) There's news in the atlas department, too. Hammond has just brought out a series of four that it calls the "New Perspective Editions," the plausible advantage of which is the presentation of all relevant data on a given country or state as a unit adjoining its political and physical maps, and printing within the unit a complete keyed index to its main map, including population figures. Of the four Hammond atlases (and all are clear and attractive, and as contemporary as fermenting Africa permits), the most comprehensive is the **Medallion World Atlas** ($19.95): page size 11½" x 15", total pages 464, map pages 320, an over-all index of 100,000 key-referenced entries, and a thirty-two-page color section on "The Universe, Earth, and Man."

The map pages of the **Ambassador** ($14.95) are identical with the *Medallion*; but the special color section is omitted and the over-all index has only 25,000 entries. The **Citation** ($7.95) is the same as the *Ambassador* but reduced 20 per cent in dimensions to a page size of 9¼" x 12¼", with consequently smaller type and labels. The **International** ($4.95) is identical with the *Citation* with the important differences that it lacks the 128 pages of state maps and has no over-all index; however, it does retain the maps of Canadian provinces.

A strong rival to Hammond's *Medallion Atlas* is **The Odyssey World Atlas** (Odyssey, $19.95). A beautifully bound and printed volume, it runs to 318 12" x 16¼" pages, compressing its handsome maps into 180 pages, and providing an over-all index (with key and population figures) of 105,000 entries. Metropolitan-area and special-purpose maps are abundant. On maps of foreign countries the local form of place names (Bucuresti, Thivai) is printed in large bold type and the English form (Bucharest, Thebes) in small light type; the innovation, sanctioned by current standardization principles, may turn out to be a hindrance to rapid consultation.

See also **General World Atlases in Print** (Bowker, paperback, $3).

The lounge-chair tourist has a new friend: the **Standard Encyclopedia of the World's Rivers and Lakes** (Putnam, $12.50), edited by Dr. R. Kay Gresswell and Anthony Huxley. Just think of paddling down the Gudbrandslagen from the mountains of northern Oppland right through the Glomma (Scandinavia's longest river) into the Skagerrack – a good 600 miles. But watch out for the ravines and waterfalls after you pass Ringebu. The enticing picture of its valley is one of sixteen full-page bleed color photos; these and a hundred monochromes fill out one's views of this watery planet. They are interspersed among the descriptions of 450 major lakes and waterways, from the Aar to the Narbada and back to the Lake of Zurich. Some 2,000 more are identified in the Gazetteer, and there are ten pages of bicolor maps.

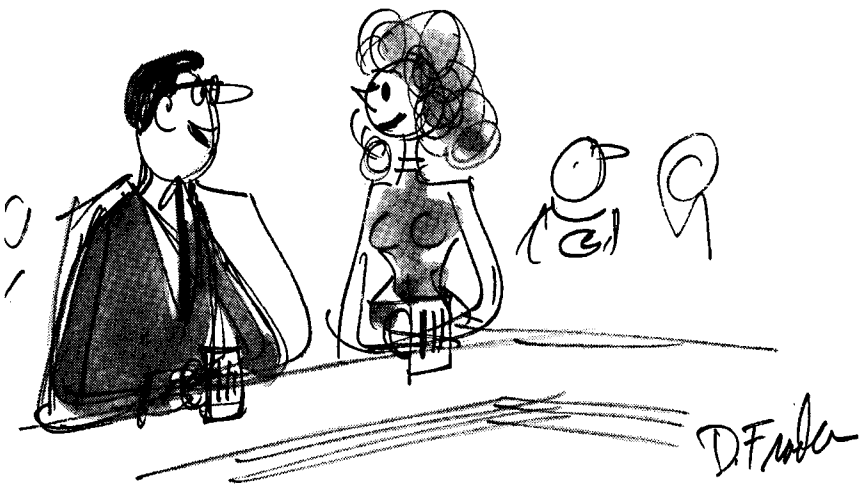
A map of the boat and wagon routes across New York State in 1818, a photo of Jones Beach today in midsummer, a forecast of the state's urban population in the year 2000, the median family income in Great Neck and Buffalo, the fate of the indigenous and of the indigent—these reflect some of the subjects handled in depth by sixteen contributors to the 560-page **Geography of New York State** (Syracuse University Press, $11.95), edited by Professor John H. Thompson. It is a thorough study, well-indexed, of New York's human and natural resources, economics, ecology, climate, and urban systems, made graphic by tables, photos, text maps, and the five removable color maps tucked into the back pocket.

(4) If you are planning to exchange that armchair for some actual foreign travel, you'll want to consider **A Guide to Twenty-Five Languages of Europe** (Stackpole, $3.95). It even includes Arabic and Esperanto. The languages are equally divided into five sections (on paper of different colors) whose parallel columns supply useful phrases, typical signboard notices (Greek, Arabian, Bulgarian, and Russian in their own alphabets), word lists, etc.—all with hints on pronunciation. The 500 pages are clearly printed and compactly bound for constant use.

Among the recent bilingual volumes is **Cassell's New Compact German Dictionary** (Funk & Wagnalls, $3.95), designed for tourists and for beginning readers of contemporary literature as well as for students. Using small but legible type and thin paper, it packs a great deal into 518 pages and is a handy size. The tables of numbers and irregular verbs are particularly clear.

The New College Latin & English Dictionary, compiled by John C. Traupman (Grosset & Dunlap, $4.95), despite its conciseness (40,000 words and phrases in 500 pages), is rich in variant spellings and proper names, and explains both ecclesiastical and classical pronunciation. Helpful for students and serious readers, and for travelers whose time machine is set for 50 B.C.

While their elders are coolly mastering easy phrases in Czech and Turkish, young children can be gaining on them with **The Cat in the Hat Beginner Book Dictionary in Spanish** (Random House, $3.95), of which the title is the most



"I've just sold my Ph.D. thesis to the movies."

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difficult part. Each of the 1,000 entry words is printed in large bold type and is boxed off with a color cartoon, an English phrase, and the equivalent Spanish phrase in red. The approach is practical, from Aaron the *caimán* to zyxuzpf, a bird whose habitat is confined to this amusing primer.

(5) Graduating from words to sentences, we mustn't fail to note that one of Burton Stevenson's great compilations is back in print after a sad lapse of thirteen years: **The Home Book of Shakespeare Quotations** (Scribners, $18.95). Of its 2,050 double-column pages, 300 are devoted to an index and concordance. The 90,000 quotations are arranged topically, each accompanied by its specific location in the play and the name of the speaker.

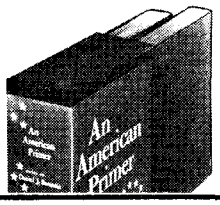
What were the circumstances surrounding the cry "Remember the Alamo!"? What was the significance of the phrase "The old order changeth"? For these and 2,000 others, **Magill's Quotations in Context** (Harper & Row, $9.95) gives—in addition to the source and the date—a generous explication, and also prints the stanza or paragraph in which the line is embedded. The quotations are indexed by first word, key word, and author. This is an enlightening supplement to standard volumes of quotations.

In **A Book of Latin Quotations** (Anchor, paperback, $1.75) Norbert Guterman provides English translations on facing pages. The 1,500 passages are arranged chronologically by author and indexed in both languages. Since it is likely to serve better as a pleasant anthology for browsing than as a reference work, the publisher should have included running heads so that the reader could know at once whether he has chanced on Ovid or Catullus.

(6) "A Sampler of Quotations" is only one of the delectable sections of **The Charles Dickens Companion,** by Michael and Mollie Hardwick (Holt, Rinehart & Winston, $5.50), but there are other reasons why it should find instant favor among a large segment of readers: a concise and, of course, sympathetic biography, a Who's Who of significant characters from all the major works, each with a quoted description; plot summaries of the novels and main stories, and many illustrations from old editions—all in 250 pages.

Conceived on a far greater scale is **The Reader's Encyclopedia of Shakespeare,** edited by Oscar James Campbell and Edward G. Quinn (Crowell, $15), an exhaustive treatment in 1,000 two-column pages, in which reams of information and understanding are set forth in 2,700 alphabetical entries. They treat all phases of Shakespeare's life and

"I hope, Sigmund, you're not marrying me for my stock split."



HERE ARE THE DOCUMENTS AND THEIR DISTINGUISHED COMMENTATORS

Samuel Eliot Morison on The Mayflower Compact ■ **Lawrence W. Towner** on John Winthrop's Modell of Christian Charity ■ **Edmund S. Morgan** on Mary Easty's Petition of an Accused Witch ■ **David M. Potter** on Gabriel Thomas's Account of Pennsylvania ■ **Leonard W. Labaree** on Benjamin Franklin's Father Abraham's Speech, or, The Way to Wealth ■ **Wilcomb E. Washburn** on Logan's Speech ■ **Henry Steele Commager** on The Declaration of Independence ■ **Ralph L. Ketcham** on Benjamin Franklin's Address to the Federal Convention ■ **Clinton Rossiter** on George Washington's First Inaugural Address ■ **Thomas C. Cochran** on Alexander Hamilton's Report on Manufactures ■ **Richard B. Morris** on George Wasnington's Farewell Address ■ **Dumas Malone** on Thomas Jefferson's First Inaugural Address ■ **Joseph L. Blau** on Jacob Henry's On Religion and Elective Office ■ **L. H. Butterfield** on John Adams's What Do We Mean by the American Revolution? ■ **Robert G. 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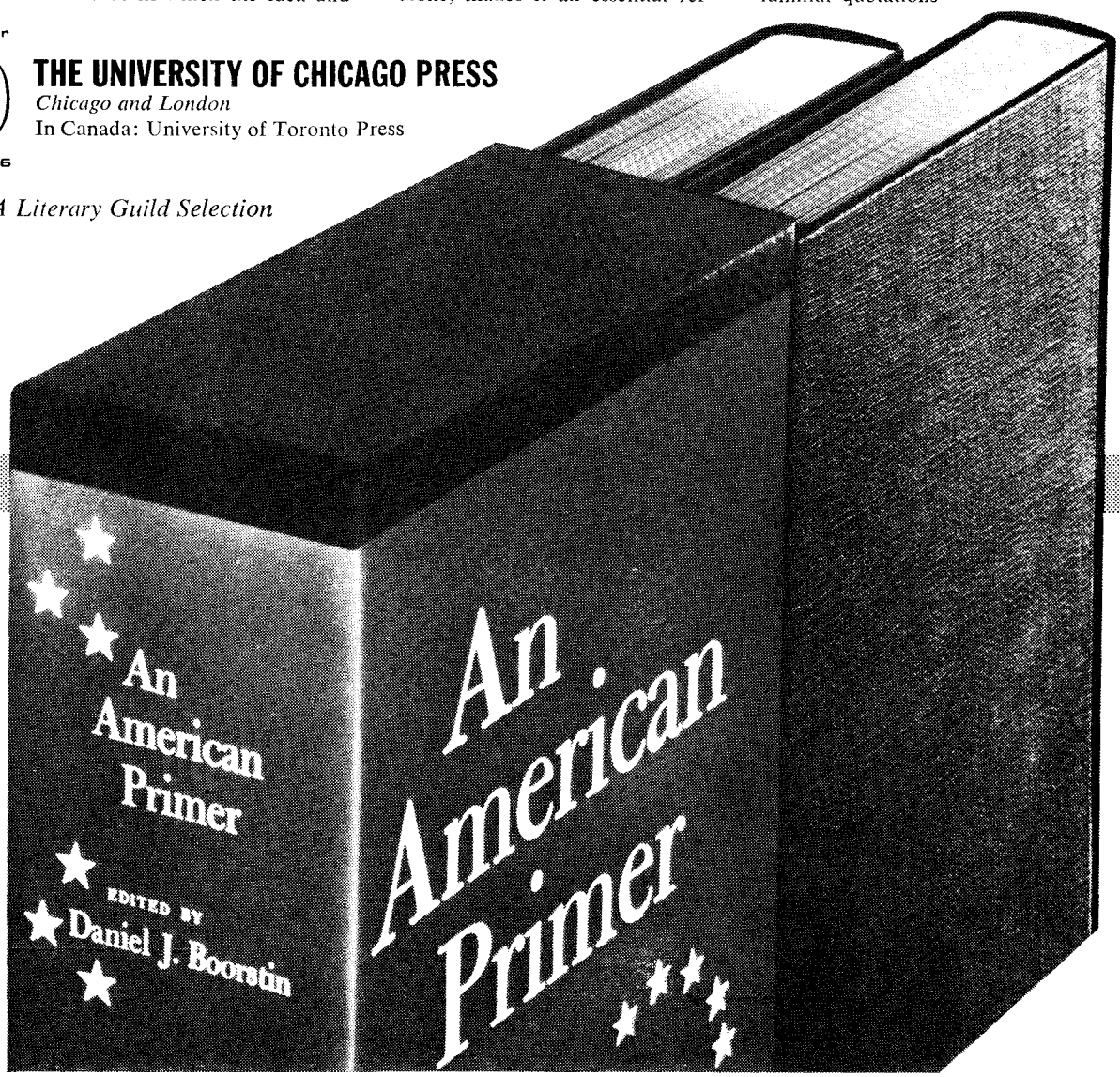

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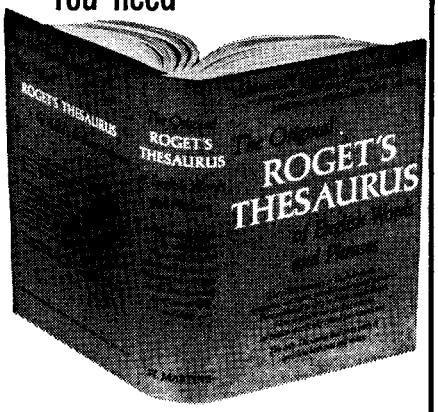

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Verdi's versions of Shakespeare's dramas are among the subjects of act-by-act digests in **Great Operas in Synopsis,** by Arthur Jacobs and Stanley Sadie (Crowell, $6.95). More than sixty operas from Purcell to Britten are lucidly outlined, and illustrated with musical phrases, in such a way that the significance of each aria may be appreciated. Sketches of the careers of thirty-two composers, together with the prologue and epilogue, comprise a running history of opera.

(7) Since John Canning's aim in **100 Great Modern Lives** (Hawthorn, $6.95) was "to give a view of our times through the lives of some of the people who have most influenced them," he concentrates on men whose most productive period fell between 1850 and today, and the "great" of the title has no ethical connotation. The straightforward biographies, averaging six pages apiece, are rather oddly selected. Canning includes four pioneer auto manufacturers, four men in the field of art, five in music, ten in science, and a dozen writers (among whom Mark Twain and Emerson are the only Americans; Maugham is here, but not Mann). Men prominent in government take up about a quarter of the space. To quote the editor again, every such list is "bound to reflect personal predilection," and everyone who examines the book will indeed wonder, "Why *these* hundred?"

Only three to twelve lines describe each of the 3,500 subjects of Herbert Spencer Robinson's **Dictionary of Biography** (Dolphin, paperback, $1.95), but the range is vast and the identifications, though in telegraphic style, are rather more satisfying than those in a standard dictionary. There are useful indexes under fifty-five categories.

The Oxford "companions" are always

(*Continued on page* 59)

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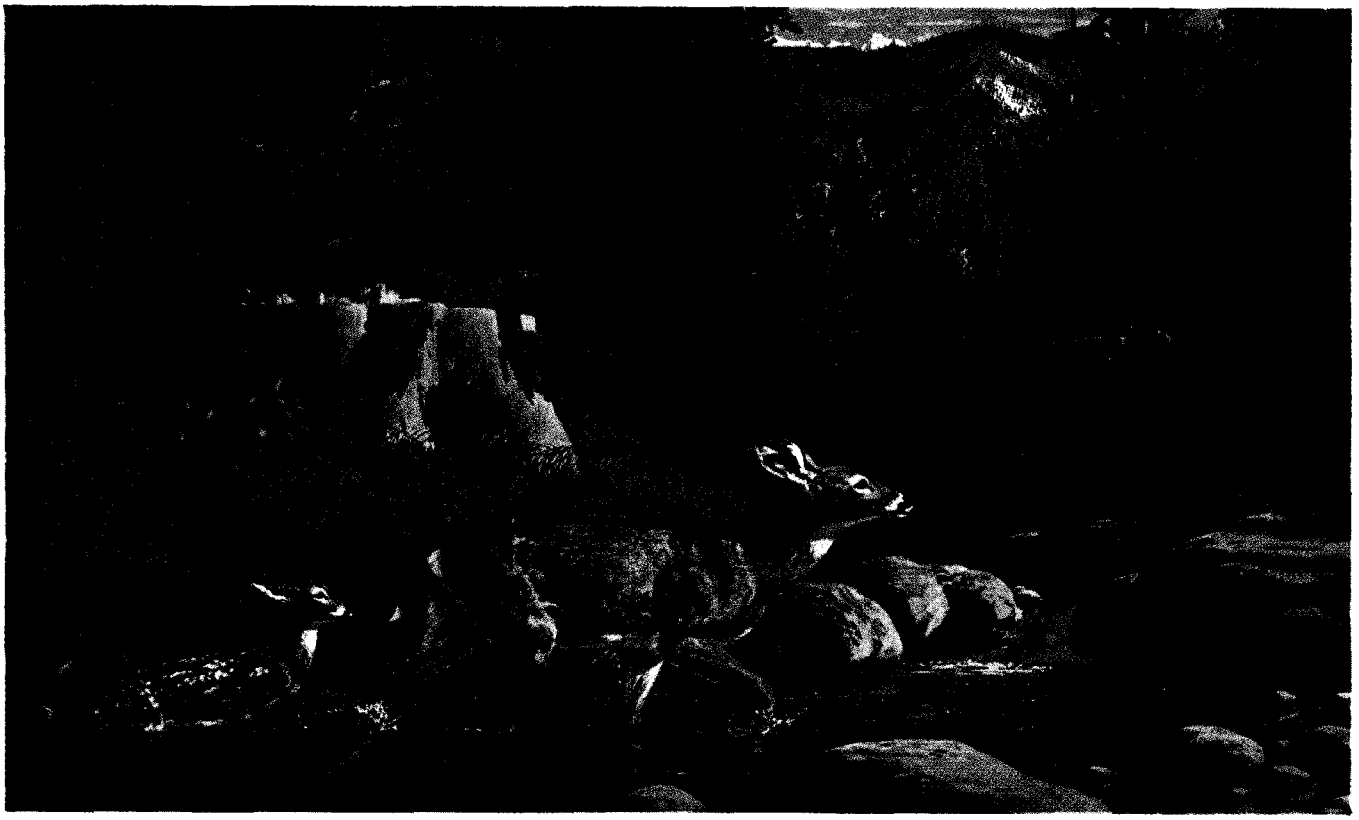

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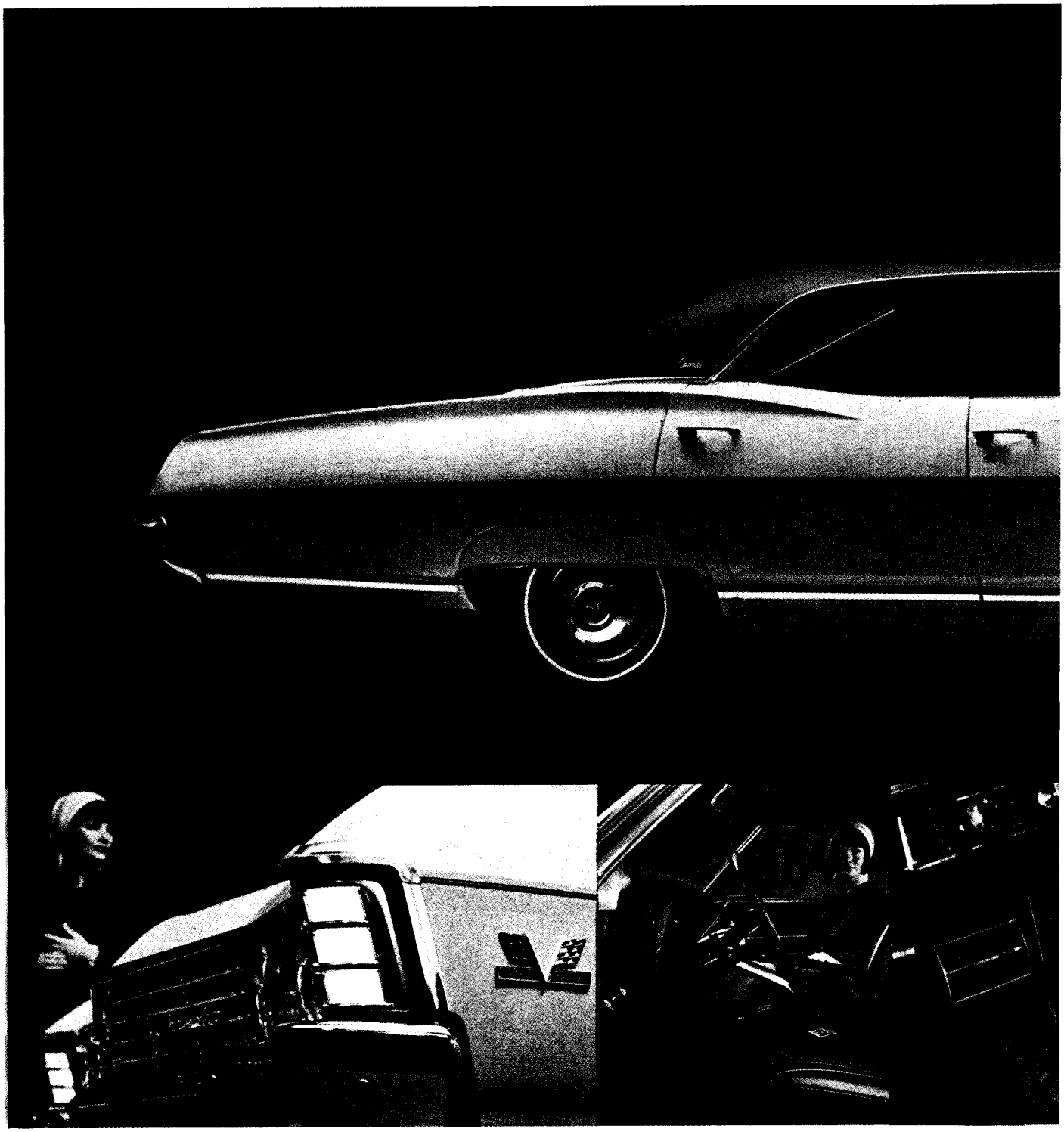

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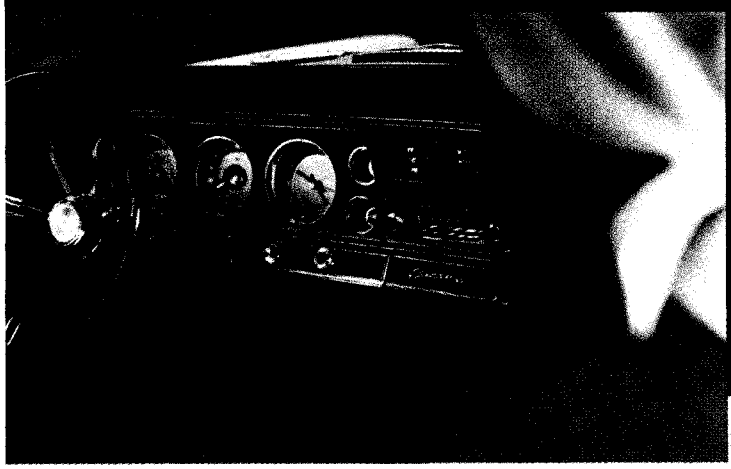

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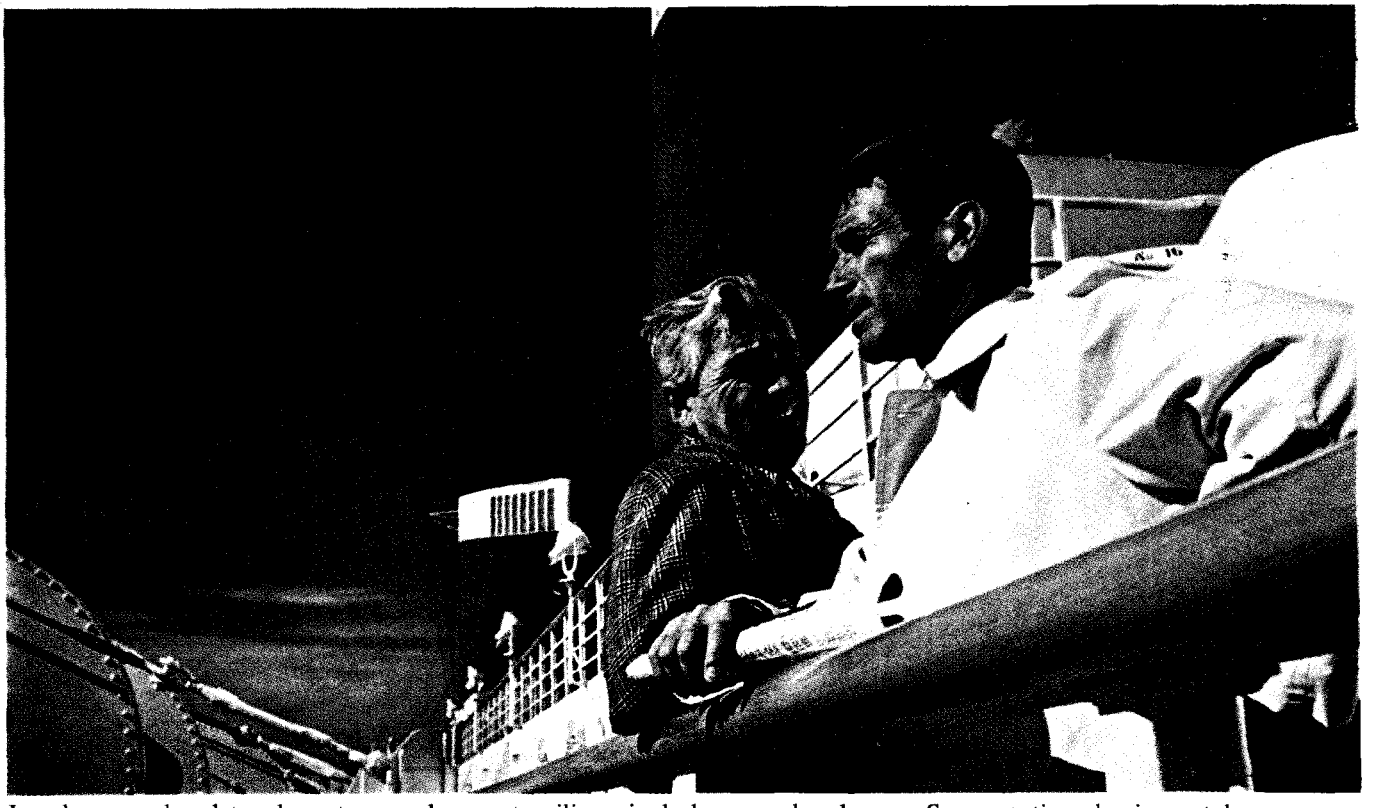

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With Reference To

Continued from page 54

hospitable. How pleasant to find in **The Oxford Companion to American History,** by Thomas H. Johnson (Oxford University Press, $12.50), half a column on Paul Hindemith and a fascinating paragraph on Charles Sealsfield (1793-1864), whose European reputation came close to making him America's most famous author. Thanks to the alphabetical order, one page deals with both Joe Louis (fifteen lines) and the Louisiana Purchase (two columns), another with Mies van der Rohe and the Battle of Midway, a third with Hernando de Soto and the doctrine of Determinism. Unless you have an hour to spare, don't look up any of the 4,700 cross-referenced entries in these 900 beguiling pages; you'll be trapped. But in this field a more worthwhile trap cannot be imagined.

In the **Encyclopedia of the American Revolution** (McKay, $17.50) Colonel Mark M. Boatner III never once strays from the subject. All the important officers and statesmen are here, all the campaigns, all the battles, all the forts, described in a vivid style and easily found in their alphabetical location somewhere in the 1,275 two-column pages. There are several sketch-maps, painstakingly indexed. Among the contents are studies of the influence of Freemasonry, British laws and their effects on the colonies, the philosophical and economic background, political parties, songs and poems. This would seem to be an amazingly thorough, illuminating, and authoritative work of reference.

The twenty-five chapters of **The American Negro Reference Book,** edited by John P. Davis (Prentice-Hall, $19.95), were written by experts, including Gordon W. Allport ("Prejudice and the Individual"), Constance Baker Motley (on Negroes' legal status), Arna Bontemps (on their contribution to American letters), Langston Hughes (entertainment), and Le Roi Jones ("Blues, Jazz, and the Negro"). Religion, politics, the family, employment, music, art, and many other topics are given ample treatment in some 900 pages of text. Many of the articles reinforce their contentions with statistical tables and extensive documentation. From the fifteenth century to the Black Muslims, here is the complex backdrop of today's sad struggle.

(8) Sir Herbert Read is the general editor of one of the more ambitious publishing excursions into the field of art, a ten-volume survey modestly titled **The Book of Art** (Grolier, $149.50). Six volumes deal individually with Italian, French, and other national or international schools, and two study art from Impressionism to today; the quality and coverage for these periods are not of uniform excellence. (There is an unconvincing explanation in the first volume, *Origins of Western Art,* that the survey excludes the arts of India and of primitive peoples as not having contributed significantly to Western art.) The tenth volume, given over chiefly to Bernard Myers's fresh and stimulating essay, *How to Look at Art,* also contains a general glossary, and an index to the text and pictures in the entire set.

Its 8″ x 9½″ volumes average 300 pages each. Usually, half the pages are text (introduction, a series of short biographies, and a study of "Influences and Developments") and half are full-page plates. Nearly 900 of these are in full

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color (though, in numerous instances, "full" is not synonymous with "faithful"); many present significant details of the thumbnail monochromes that border the biographies. Since even the text pages overflow with illustrations (more than 4,000, in black-and-white), this beautiful set is indeed, in Malraux's phrase, a vast "museum without walls" through which one may wander enjoyably and profitably at will, accompanied by a low-voiced lecturer who can always be turned off.

In their **Dictionary of Art and Artists** (Praeger, $14.95) Peter and Linda Murray's purpose is not intellectual entertainment but illumination. This they accomplish in a book of 464 8½" x 11" pages, of which the first half comprise the dictionary proper: nearly 1,400 entries on the artists, terms, techniques, and schools of Western art. For every artist mentioned there is a reproduction in the series of 1,150 small monochromes arranged chronologically by schools. The spectacular part of the volume is the collection of fifty plates (usually details) in superb color, illustrating nine major techniques.

To avoid missing anything in the art line while touring *la belle France*, it would be folly not to pack the **Guide to the Art Treasures of France** (Dutton, $10.95), which considers the fifteen regions in turn. The resources of each town are adequately explained and illustrated with thumbnail monochromes; these may show the best feature of the church or castle or the most important contents of the museum. All the visual arts are covered in the 2,500 pictures, of which twenty-eight are in full color. There is a detailed map of each region, but unfortunately these don't trace the auto routes or railroads. Three indexes thoroughly cover the 535 pages of helpful text and tantalizing pictures.

(Might as well tuck into the same bag Pamela Price's **France: A Food and Wine Guide** (Hastings House, $6.95), since it too is arranged by regions, and the tourist does not live by art alone. The specialties of each area and town are named in French and described in English, and there is a wealth of commonsense advice on touring in general. Moreover, the maps show auto routes clearly.)

Back to our subject with the **Encyclopedia of the Arts** (Meredith, $29.95; after Dec. 31, $35), again with Sir Herbert Read as consulting editor. But now, besides drawing, painting, sculpture, and architecture, he deals with photography, literature, theater, cinema, music, ballet, and applied arts, all combined in a vast alphabetical sequence of 10,250 entries in a big volume of 984 pages 8½" x 11". Only a portion of each page is text; the rest is occupied by the 3,550 small monochrome illustrations. In addition, there is a section, "The Arts of the West," illustrated with seventy-nine large full-color plates. An entry may consist of a line or two identifying (though not outlining) a book, film, opera, play, poem, or painting; a paragraph defining an art or musical term,

school, or principle; a brief or extensive biographical sketch; a description of a musical instrument, private press, or typeface. An extraordinary compendium of Western culture, handsomely presented.

An earlier counterpart, prepared by J. W. Mollett, appeared in London in 1883 and has now been reproduced by offset: **An Illustrated Dictionary of Art and Archaeology** (American Archives of World Art, $12.50). Among the terms defined, as of that date, are those used in jewelry, heraldry, costume, ecclesiastical ritual, and applied arts, with a number of concepts from the classical period. Usually the origin of the word is given, and contemporary engravings illustrate 700 terms out of the several thousand included. Despite a Victorian quaintness the dictionary deserved reprinting; it contains a great deal of information that is difficult to track down elsewhere.

(9) The Catholic Encyclopedia for School and Home (McGraw-Hill, 12 vols., $169.50) is the first new publication of its kind in nearly fifty years. Prepared with the purpose of supporting and supplementing the school curriculum, the set ranges over many aspects of church teachings and everyday living, as well as current interpretations of non-Catholic faiths; but it also has a certain limited value as a general encyclopedia for ages ten and beyond. The arrangement is alphabetical, and the last volume contains a detailed over-all index. The clearly printed text runs to about five million words, enlivened with 6,500 illustrations, either black-and-white or bicolor. All school subjects are covered, generally with details of special interest to Catholics. And of course there are numerous items about church notables, American dioceses, and similar denominational material. The format is attractive; the writing is clear and authoritative, and for Catholics has the advantage of a pervasive official viewpoint. In general, however, the set

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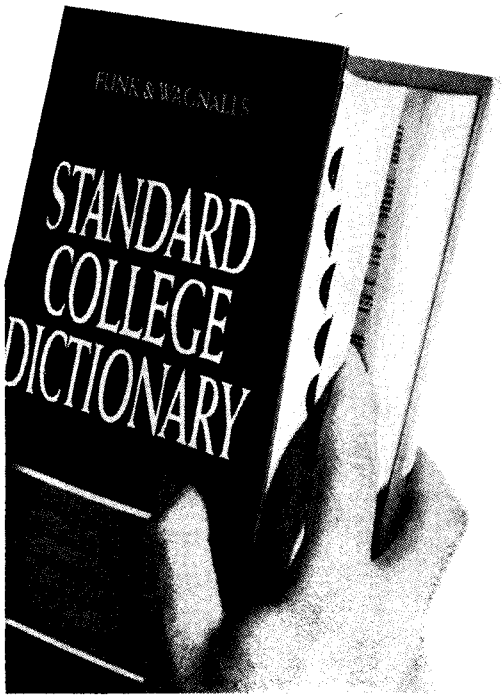

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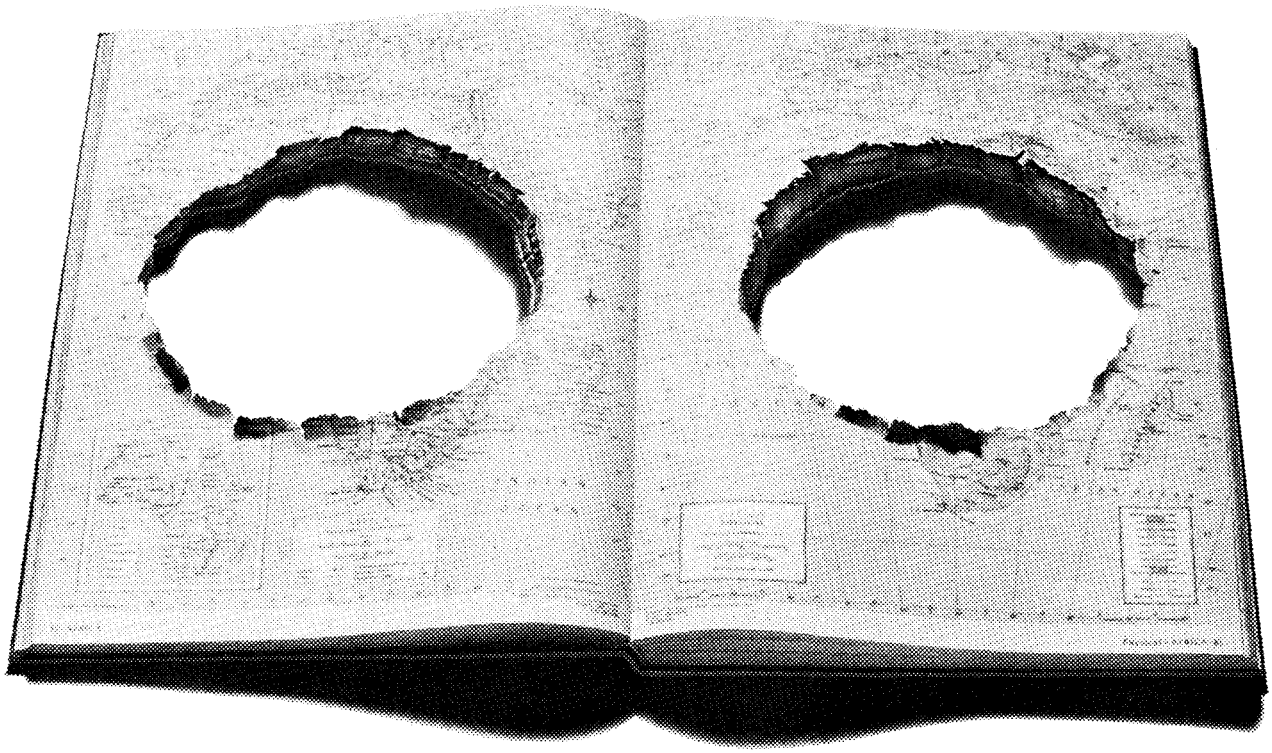

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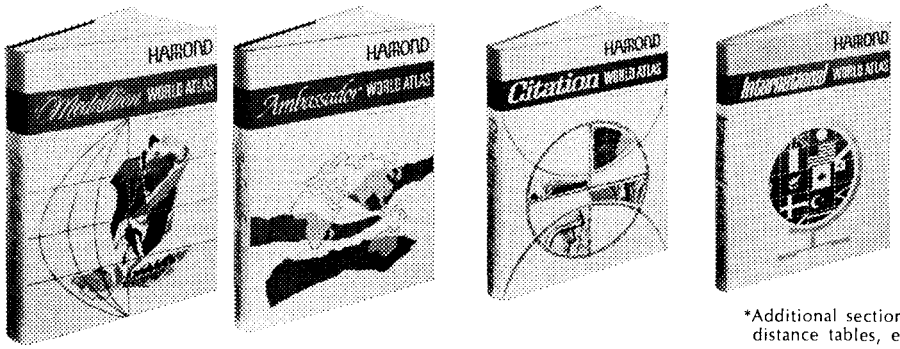

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*Additional sections: Gazetteer— Index, source material map projections, distance tables, explanation of map symbols, glossary of abbreviations.

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should be considered only as a complement to a standard general encyclopedia.

Brief biographies of thousands of saints, going as far back as Ss. Adam and Eve, Father Abraham of Chaldea, and St. Moses of Egypt and Sinai, are presented alphabetically in the 740-page **Book of Saints** (Crowell, $8.95): "A Dictionary of Persons Canonized or Beatified by the Catholic Church," compiled by Benedictine monks. They are careful to differentiate legend from accepted "fact," and describe not only each saint's life but also the miracles worked by him after death. The many saints of the same name would have been easier to locate had they been listed chronologically by lifetime instead of by feast day.

Who's Who in the Gospels, by H. A. Guy (St. Martin's Press, $2.95), a handy little dictionary of 152 pages, also tells what's what: places, groups, abstract terms, etc. There is a page on Hades, a little less on Heaven, half a page on the Sermon on the Mount. Long articles on the individual disciples and on the Essenes provide good reading.

The Encyclopedia of the Jewish Religion (Holt, Rinehart & Winston, $18) has been prepared in Israel for the benefit of the inquiring layman. Its 3,000 entries in A-Z order embrace all phases and periods of Jewish life and thought that are "relevant to the exposition of

religious ideas." Concise accounts are given of such subjects as dietary laws, ancient tribes of the eastern Mediterranean, current religious groups and practices, the books of the Old Testament, the holidays, the Talmud, the calendar, teachers and sages, towns famed for their Jewish people or events, philosophical concepts. The material is conscientiously cross-referenced, and the 415 large two-column pages are supplemented by a number of black-and-white halftone plates.

Subtitled *A Dictionary of Biblical Archeology,* **The Biblical World,** edited by Charles F. Pfeiffer (Baker, $8.95), takes the reader deeply into a study of the Dead Sea Scrolls, the Gilgamesh epic, Egypt, Babylonia, and probably every site that has yielded relics of life in Biblical times and every person who has been related to the sources of Judaeo-Christianity. Over 600 pages long, printed in two columns, generously illustrated, this is a valuable book for anyone interested in the Bible as a record of living people.

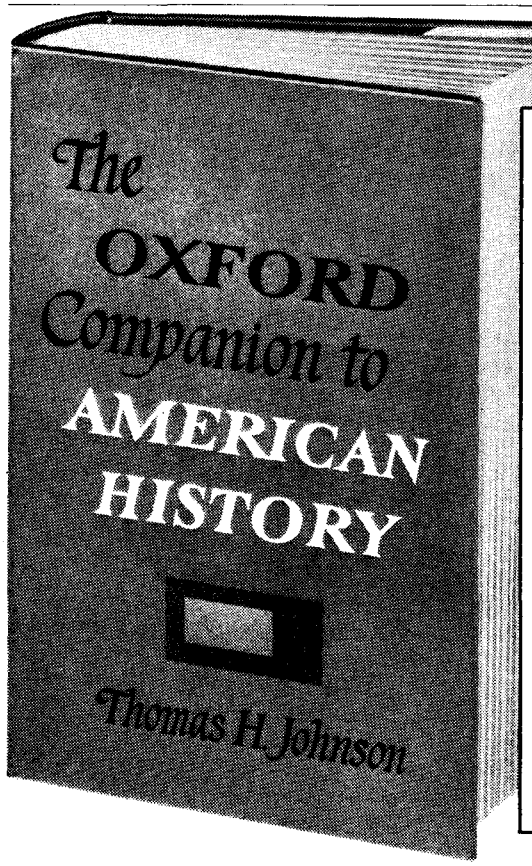
(10) Two sides of a topic: If you care about the influence of the day's length on aphids (they are among the 23,000 species of Homoptera) or the song of the mole cricket (*churp-churp-churp,* deep-toned), you're in the market for **Insects,** by Ross E. Hutchins (Prentice-Hall, $6.95). If your interest is in how to kill both varieties—and 350 others—your meat is **Insect Pests,** by George S. Fichter (Golden Press, hardbound, $3.95; paperback, $1), a pocket-size field guide brilliantly illustrated for purposes of identification and destruction, and arranged according to the places where the damage occurs: garden, field, orchard, household, etc. The insects' nasty habits and glaring sins are mercilessly revealed, and methods of elimination are outlined by Mr. Fichter for each pest. But they all seem to be pets to Dr. Hutchins, who likes nothing better than to spend hours watching mud-dauber wasps at their labors. His *Insects,* illustrated with close-up photos, is a loving excursion into a "strange and remarkable realm," which he explores with a patient curiosity that communicates itself to the reader.

Collectors of insects and other species of animals and plants that live in ponds and lakes will find an ocean of well-organized information and advice in **The New Field Book of Freshwater Life,** by Elsie B. Klots (Putnam, $4.95). Scientific classification, readable descriptions of life cycles, full data for identification and preservation, over 700 pen drawings, and eight color plates make this an indispensable *vade mecum* for field trips.

And if you're really going beneath the surface, **Guide to the Underwater,** by Bill Slosky and Art Walker (Sterling, $10), shows how to photograph and collect corals, fish, and sponges by diving for them. Short, nontechnical descriptions, over 150 gemlike color photos, and a good index give reference value to a book aimed at skindivers.

Birds of North America (Golden Press, hardbound, $4.95; paperback, $2.95) is remarkable for its combination of compact format, extensive factual information, and abundance of detailed color illustrations. Silhouettes of 700 species, the sizes of each, range maps, song diagrams, and succinct paragraphs about individual species are arranged for rapid location, comparison, and identification. For its obvious authority and functional beauty, this is a valuable field guide.

Children aged seven to ten will enjoy learning about serpents from Dorothy



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Childs Hogner's text and Nils Hogner's black-and-white drawings in **A Book of Snakes** (Crowell, $3.50). The appearance and habits of several kinds of harmless and poisonous snakes are discussed, species by species, in an understandable manner, and suitable advice is given for avoiding harm when examining members of the tribe.

(11) It is a tribute to man's esthetic and technical development that he can represent nature as magnificently as he does in **Wild Flowers of the United States,** prepared by Harold W. Rickett and other staff members of the New York Botanical Garden, sponsors of the million-dollar project. *The Northeastern States* (McGraw-Hill, $39.50) is the first of five volumes; its 572 large pages (9½" x 12¾") are bound in two parts and boxed. Never before have so many

varieties been described and photographed: 1,700 species are included and more than 1,200 color photos, of such piercing beauty that the first reaction is awe. These vast efforts have been exerted for the layman, not the scientific botanist, and the groupings, descriptions, and nomenclature enable the devoted amateur to identify any flower he comes across. Although the introductory chart, shortcuts, illustrated glossary, and index of common and Latin names, are all helpful, best of all are the pictures—an exquisite garden on paper. Seedsmen's catalogues in all their glory are not arrayed like these.

The same Dr. Rickett was the U. S. consultant on F. A. Novak's **Pictorial Encyclopedia of Plants and Flowers** (Crown, $10), a desk-size volume of 585 pages, illustrated with 1,100 monochrome photographs in warm gravure and forty-nine in full color. Beginning with simple bacteria (of which there are 2,000 species) and algae (including seaweed 100 feet long), this study of more than 1,000 species of plants progresses through fungi and ferns to trees, shrubs, flowering plants, and cereals. The picture captions, which virtually constitute the text, are crammed with information as

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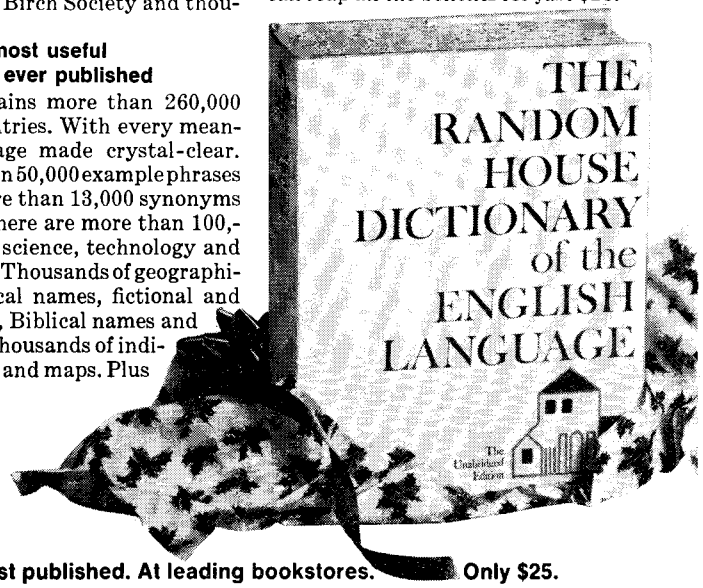

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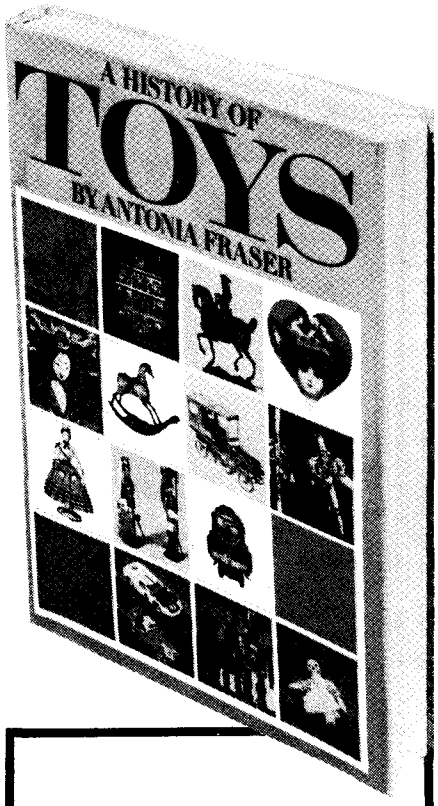

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curious as it is enlightening; American varieties are not emphasized.

Paul F. Frese has written an inexpensive guide in **Annual Flowers in Color** (Grosset & Dunlap, $4.95); too bad its 100 pictures suffer by comparison with those in the books mentioned above. The notes on some 200 species include extensive advice on choice of flowers, planting, landscaping, and care.

Small type and uneven printing do insufficient justice to the text of **Recognizing Native Shrubs,** by William C. Grimm (Stackpole, $7.95), but his hundreds of line drawings help restore the balance. Besides the sixty pages of keys to shrub genera and to particular plants, there are 220 pages of formal descriptions, arranged by families such as bayberry, yew, and dogwood.

1001 Western Garden Questions Answered, by Norvell Gillespie (Van Nostrand, $6.95), covers the specialized problems of the Pacific Coast states and Arizona, and is particularly useful for newcomers from other parts of the country. Among the sections into which the book is divided are lawns, bulbs, berries, shrubs, and the kitchen garden. The answers—fully indexed—are eminently practical.

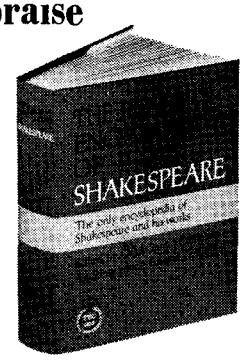
(12) Our chef's-salad category begins with Dr. Harold Thomas Hyman's **Complete Home Medical Encyclopedia** (Hawthorn, $12.95). Because of its modern, commonsense approach to living habits and everyday anxieties, and because it offers clear advice and information that is of value even when a doctor is in attendance but especially when he is not, this 832-page guide should be high on the list of indispensable reference books. Apart from the expected first-aid rules and discussions of colds and specific diseases, there are detailed articles on drug addiction, alcoholism, allergy, blood pressure, fertility, headache, neuroses, psychotherapy, sexual intercourse, insomnia, smoking, and other topics of wide interest. Dr. Hyman writes brilliantly and without condescension.

The biographical approach to current scientific theories and developments is expertly demonstrated in **McGraw-Hill Modern Men of Science** ($19.50), covering the lives of 426 leading contemporary scientists from Leason Adams (earth-crust formation) to Vladimir Zworykin (television tube). Sabin and Salk are on adjoining pages; bridge-builders Amman and Steinman are here, along with astronomers, biologists, oceanographers, zoologists, and the top men in many other fields. Their theories and accomplishments are summarized in articles that average more than a page in length and are illustrated with portrait sketches. Indexes are by subject and field. Uniform with this is the 750-page **McGraw-Hill Basic Bibliography of Science and Technology** ($19.50), which provides an annotated list of 8,000 titles, classified by discipline and specific field and elaborately cross-referenced.

Trying to keep abreast of what your children are doing in the revolutionary new science courses? In **Parents' Guide to Science** (Crowell, $4.95) Edward Edelson starts with the new math and by page 180 has breezed through astronomy, atomic physics, genetics, space travel, and much more. It requires no higher education to understand the text—just curiosity and application.

Room remains for just one more title. **The New Hunter's Encyclopedia** (Stackpole, $24.95) is hardly a field book. Running to 1,150 9" x 12" pages, it is rather to be consulted before and after the trip. This is an exhaustive study of and guide to one of man's oldest occupations, a necessity that developed into a pastime. Separate chapters are devoted to big-game hunting, small game, subhuman predators, land birds, waterfowl, firearms, and dogs, and to miscellaneous advice and facts; within these the arrangement is alphabetical. Each bird or animal is studied in great detail and in a leisurely manner that rewards the browser; photos and drawings abound.

Highest praise for



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A Church Breakthrough

CHURCH FILMS—films produced by and for the churches—have rarely had the stamina to make it on their own in the movie houses. Too often they have been weakly produced, concentrating on messages designed for a specific flock rather than raising their sights to matters of broad, general interest. Where they have broken through in the past, notably in *Martin Luther* more than a dozen years ago, it was as entertainment, but with a denominational point of view.

Times have changed and, one may hope, theaters have changed along with them sufficiently to afford wide distribution to the Lutherans' latest effort, a bold, hour-long probing of the problems of integration as posed in a single community. Shot in the *cinéma vérité* style, *A Time for Burning* has already achieved a certain amount of exposure; late last month it was carried by some of the stations affiliated with National Educational Television. For full impact, however, this searching and complex film demands the greater concentration of an alert audience in a darkened auditorium.

Essentially, it is the story of one man's odyssey. The Reverend William Youngdahl, the youthful pastor of a Lutheran church in Omaha, is troubled by the fact that he has an all-white congregation within a few blocks of his city's Negro quarter. He feels that the church should lead in breaking down the barriers, and tries to initiate a program of home visits between members of his own flock and those of a Negro Lutheran church nearby. To his consternation, the pastor finds his efforts blocked not only by the intransigents in his parish but also by members of the Negro community, whose reactions shade from honest doubt to open hostility. Ultimately, pastor Youngdahl feels forced to resign; his board fears that he is alienating church members by pressing too swiftly.

Two things make this account remarkable: First, it is all true. William Jersey and Barbara Connell took their cameras and sound equipment to Omaha, and they photographed the drama as it developed—skillfully, unobtrusively, and without editorializing. The meaching platitudes of some church elders are presented as forthrightly as the angry, anti-white eloquence of a young Negro barber; the congregation's concern for property values is portrayed as objectively as their pastor's concern for spiritual values.

But what is even more extraordinary is the fact that, with the film completed (and the idealistic young minister released from his church), the Lutherans themselves have pressed for its distribution. They cannot be terribly proud of the actions of the members of Omaha's Augustana Lutheran Church, but they are obviously convinced of the rightness of Reverend Youngdahl. Perhaps by this time, so are some of the good people of Omaha. Since the picture was completed, that city has had its first contemporary taste of race-rioting—a boiling over of the tensions described in this film.

IT IS ONE of the minor miracles of the movies that, with a mere reel changeover, we can be whisked from a *cinéma vérité* account of Omaha today to a poetic re-creation of life in Greece in 200 B.C., and find equal fascination in both. Nikos Kondouros's *Young Aphrodites,* based loosely on the legend of Daphnis and Chloë, exerts a pagan charm as it depicts the sexual awakening of a young shepherd boy of about ten and a fourteen-year-old girl from a fishing village. Their innocence as they discover each other's bodies and become aware of the mysterious impulses that transform joyful games into hot desires gives rise to scenes that are both tender and shocking. (The tenderness is within the scenes themselves; the shock comes from viewing them with twentieth-century eyes.) Unfortunately, partially due to the director's penchant for symbolism and partially to his inability to articulate visually the spatial relationships between his characters, the emotional impact of the film is often marred. Beautiful to watch, wonderfully exotic, disturbingly erotic, it nevertheless falls seriously short of achieving a full artistic statement.

So, for that matter, does *Dead Heat on a Merry-Go-Round*—but here, at least, it is obvious that nothing could be farther from its makers' minds. A neatly, tautly constructed "caper" film detailing the planning and execution of a bank robbery, it breaks new cinematic ground by allowing its crook-hero, James Coburn, to get away with the swag—although it also manages ironically to suggest that the rewards of virtue are not only greater, but more easily come by. Writer-director Bernard Girard has broken ground of another sort in the telling of this racy but tangled tale by assuming that his audiences have enough wit and imagination not to need everything spelled out for them.

—ARTHUR KNIGHT.

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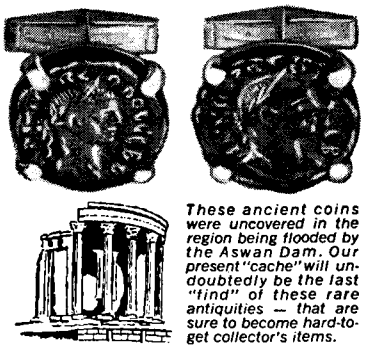

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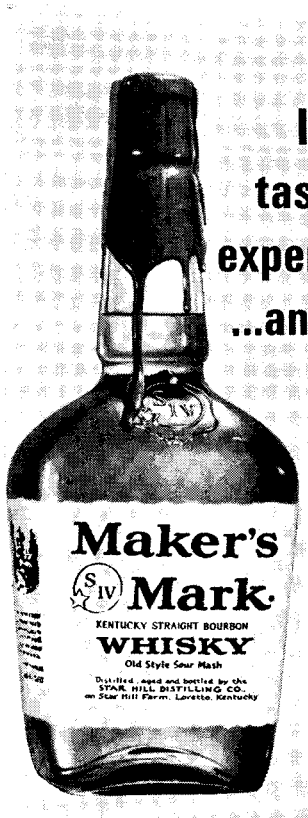

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Sound, Sun, and the SST

I CAN REMEMBER with the clarity of a cloudless day that night eight years ago when, with a sellout crowd of scribblers, I flew off on the first flight of an American jet airplane bound for Paris. It matters not, and is only an incidental point of history, that the aircraft failed to make Le Bourget in one bound, having been forced by a heavy load of passengers, a light load of gasoline (planes had to make a quick getaway from Idlewild Airport in those days so as not to disturb the neighbors), and a medium-range aircraft, to put down for refueling in the Azores.

Pausing there in the pre-dawn hours, we sat on a bench to look at that stupendous plane, the first American pure jet, which Pan American would now place in regular service. How awed we were by its size, by the length of its roll down the runway, by the steepness of its climb, by the quiet of its engines, by the altitude at which it flew, and the speed with which it would get from here to there—at least on its regular flights.

I must say that the details of those moments, which I had, quite without thought, long since stored away, came back in a rush when I was in Seattle the other day looking over the beginnings of yet another age, an age in which travel will be faster than today's jets, faster than sound, faster than the rotation of the earth. The leap from piston to jet has taken time to swallow, to digest, and accept. The wonder has in eight years become commonplace, but it hasn't worn off. I have become quite conditioned to flying five miles up at 600 miles an hour, and the odd ten-hour flight that was commonplace in postwar years is now wearying and boresome. But I have never become unappreciative of the fact that it is possible to board an airplane on a Manhattan morning and arrive in London in the evening. Or board a jet in Honolulu of a sunny afternoon and be in Tokyo for cocktails.

Now the age of the supersonic transport (SST), of which so much had been written and so much said, was really tangible and upon us. There, in a special hangar, was the mockup of the plane. It had been said that Boeing would never get this project off the ground, but the retractable wings retracted, the electronically controlled seats were wired up and in place, and, measure for measure, it was a fair copy of the plane we presumably will be flying in ten years from now.

It looks rather like a gar, or a needle fish, immensely long and sharpened to a fine point like a delicately honed spear. With its new modification, recently

—*Boeing.*

Cabin of new "jumbo" Boeing 747—Spacious forerunner of the SST.

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made, it measures 306 feet long—six feet longer than a football field. Unlike the Lockheed model, which has a fixed wing, the Boeing supersonic has wings that can be swept back for supersonic flight at 12 miles up, or brought forward to give the same lift provided in today's jets. The Boeing people like to point out that theirs is a subsonic plane that can fly at supersonic speeds. In this case supersonic speeds mean 1,800 miles an hour, more than two and a half times the speed of sound at sea level (760 miles an hour) and nearly double the speed at which the earth rotates (1,000 miles an hour).

In the supersonic age the present six-hour flight to Europe from the East Coast will be cut to three hours. The flight across the United States will shrink to two hours and a half. There will be some changes to get used to, both for the man in the air and for the man who has to stand on the ground and listen to the thing go by. The much discussed sonic boom is not merely one thunderclap of which the plane can rid itself by flying subsonic until it is over water and then climbing to supersonic to explode its boom. The boom follows the plane like wake follows a ship, trailing it by some twenty-one miles and causing a constant rumble on the ground below. The rumble may well turn to riot if a plane, capable of outdistancing the sun, precedes it across the country, waking the citizens from Coney to California. That matter, as the airplane people are so fond of saying in dismissing it, has to be worked out.

For the passenger, SST will have a number of improvements. Some bright mind has discovered that it is possible to put hard baggage in an overhead rack after all, if the racks are locked with a gate. Contrary to early reports, the cabin will not be sealed from the strato-world outside. There are tiny portholes—I found them to be as wide as the length of my pencil—and two could blow at extreme height and the plane still could maintain a pressure comparable to a 14,000-foot altitude. Windows will no longer have curtains. Passengers will rotate a polarized screen to subdue the glare of light from the outside.

The seats are a big change. From the soft, almost fully reclining seats of the old piston planes, and the half-recline soft seats of the jets, we are going to go into hard seats that better fit body contours. They make for less "seat fatigue," the seat-scientists say. Some of the models in the mockup have buttons that summon a lumbar support which slides out of somewhere and sort of embraces the kidneys. Another button will move a support up or down to cradle the head.

Television will be color by then, either in ceiling units that will lower into view or in four-inch individual sets at the

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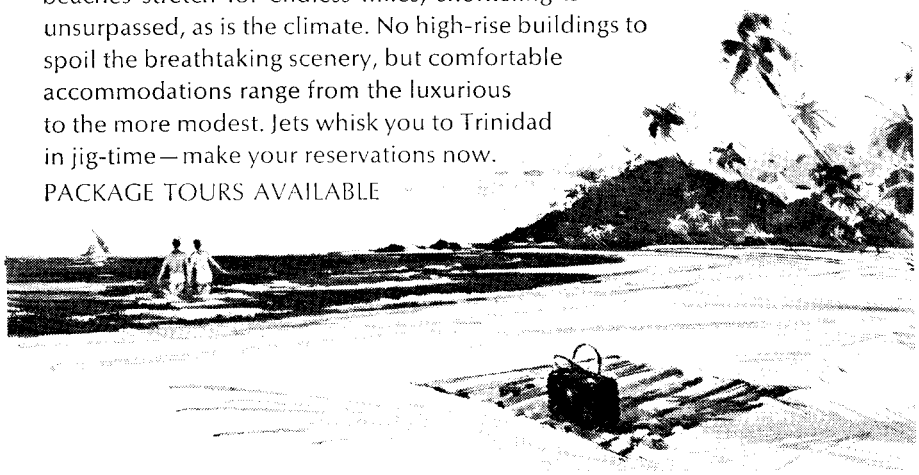

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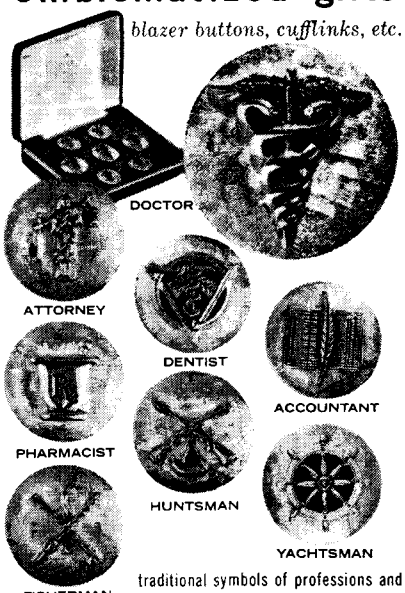

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seats. Lighting bays will change the cabin's colors by fading from one hue to another, all in the interests of alleviating the tedium of flight and the fear that might derive from the experience of being shot through space in a needle-nosed tube 12 miles above where man was meant to be.

The supersonic plane, in its Boeing version, will be narrower than the 747 jumbo jets that will precede it by several years. Set up for a full tourist-class flight, the SST can carry 350 passengers, but more likely it will carry 280 in a combination of first-class and tourist-class. Still, it will be necessary to move the mob aboard on sliding sidewalks of the type that already exists at some airports, bringing them in two at a time in the front door and one at a time through the narrower door in the rear. In steerage the seats will be arranged with two aisles, so that each row provides two seats abreast, then an aisle, then three abreast in the center of the plane, an aisle, and then two abreast next to the opposite window. No passenger will be required to tread on the toes of more than one passenger when moving into the aisle.

While both Lockheed and Boeing are vying mightily to secure governmental blessing and backing, some observers insist that Boeing is so immersed in supersonic transport plans that it will go ahead even without a federal subsidy. The decision from Washington is due in January. Four years after that a prototype will be completed. Three years after *that* a regular model will come off the line. A year later they will have one sold. That puts this country's commencement of the SST age at 1974 or 1975. If both Lockheed and Boeing are asked to build a model, then an additional year could be added to the project time. Meanwhile, the joint French-British venture, called the Concorde, will be ready in 1971. It will fly 400 miles slower and it will not be built of titanium, which means that its ceiling, and therefore its speed, will be comparably limited. While this is considered a narrow approach in the eyes of American engineers, the same route is being followed by the Russians.

Titanium, which is mined by the United States, is lighter than steel and must be handled differently than aluminum or steel. Boeing mechanics use gold-plated drills which melt slightly to form a certain, if rather expensive, form of lubrication. The titanium itself protects the plane from the frictional heat of the high altitudes, and it is just this protective plating which permits the American SSTs to attain greater speeds.

The matters of speed and size are going to create a number of ground problems which may prove more difficult to solve than the mere aerodynamics of a plane that will travel 1,800 miles an hour. The SSTs will carry a payload approximately triple the size of that of the current jets. It is also an axiom that plans for ground facilities and plans for new aircraft should come off the drawing boards at the same time.

The only rustle to reach this desk concerning ground support has been a note from Cleveland announcing that the excavation has been completed for a subway terminal at Cleveland Hopkins International Airport. By 1967, it is hoped, it will link downtown Cleveland with the city's airport via rapid transit. Cleveland says it will be only the third city in the world, after Brussels and Tokyo, to provide rapid airport transportation. Actually, the Tokyo system, a monorail route built for the Tokyo Olympics, doesn't quite connect with the airport.

Cleveland's run into the city will take just twenty-two minutes, and unless other cities provide similar fast transportation into town, the advances in aircraft design will be useless. Eight years after the unveiling of the jet age, there are still ragged edges at New York's Kennedy Airport, not to mention the wholesale federal disgrace which Washington has permitted to exist at Guam. The airport there is jet length but the terminal is a crumbling World War II Nissen hut hung with promises and apologies.

WHAT few municipalities seem ready to realize is that long before the SSTs arrive they will have to cope with the jumbo jets, a bloated version of our current aircraft that will bring infinitely more problems of ground traffic and transport than the supersonics. The first of the large planes, a stretch-out version of Douglas's DC-8, is due this year. In one swoop it will deposit 250 passengers on some luckless airport, crowding already crowded facilities. Such problems as how to clear their baggage, how to get them proper transport into town, and how to clear them through customs will become potent only a few months from now.

And that is only the beginning. In a separate showroom Boeing displayed its forthcoming 747, which is already in production. In tourist-class configuration it will be able to carry 490 passengers, three on one side and four in the center, and two on the other side with two aisles running the length of the plane. A combination tourist- and first-class plane would carry 350 passengers, or about triple current capacity.

There seems to be a renaissance in thought about passenger comfort, a matter that was all but forgotten in the jet-age rush to offer speed at all costs. Berths, even on long, over-the-pole and South American flights, were discarded. Seats that used to recline to a near-horizontal position, footrests that popped up

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to relieve tired ankles, were all discarded for sardine packing and seats that tipped but only slightly.

Now the new jumbos in the Boeing mockup show the possibility of a sort of parlor car in the nose, with nine swivel chairs set in roomy surroundings. A climb up a short spiral staircase leads to a lounge with couches, tables, and padded swivel seats. This cabin could convert easily to a pair of private staterooms, luxury not seen since the days of the *Graf Zeppelin*.

A Lockheed version, called the L 500, goes even farther. Lockheed is thinking about three decks in a plane that could carry 884 passengers. The new space in the jumbos is giving the airline thinkers free rein to exercise their imaginations. Among the ideas suggested so far are flying theaters, libraries, nurseries, and even cabarets featuring live entertainment in flight.

ALL these dreams are not very far away. Pan Am gets delivery of the Boeing jumbos just three years from now. TWA and Lufthansa get their first big planes in the spring of 1970. The new jumbos won't get there faster, but they might make possible lower fares and open more areas of the world to traffic that can scarcely be comprehended. It is going to mean expanded jumbo terminals, expanded jumbo highways into town, jumbo limousines to carry passengers to jumbo-sized hotels. All this is only three years away and the time to do something about it is yesterday.

—HORACE SUTTON.

The Blue World of Tunisia

LOUIS IX might be lost in the shuffle of the many sovereigns bearing this name who have occupied the throne of France if it were not for one distinction: He is the only Louis to have attained sainthood. This honor was earned at least in part through the role he played in leading two Holy Crusades against the forces of Islam, the second of which cost him his life. Western history books tell us that, in the course of this latter Crusade (against Tunis in 1270), he ran afoul of the plague while encamped just outside the city, died of it (along with half of his army), and was subsequently accorded the supreme honor of Christianity in recognition of his equally supreme sacrifices.

A popular Tunisian legend agrees remarkably with this story—up to the point where Louis contracts the plague. Thereafter, the two versions part company, for in the legend he is brought back to health through the ministrations of a young Arab girl, embraces Islam, becomes a *marabout* (holy man), settles in the nearby village of Sidi-Bou-Saïd,

Oh, I looked over Jordan and what did I see?

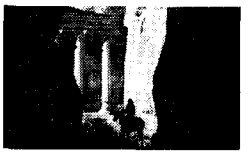
Bethlehem

Jerusalem

Jericho

Gethsemane

The Dead Sea



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and dies at an old age after having performed several minor miracles.

If Tunisian legend rather than Western history is correct, Louis could hardly have chosen a better place in which to recuperate; in fact, given his surroundings, one might easily contend that recuperation was inevitable, for Sidi-Bou-Saïd could itself be classed as a minor miracle. The phrase "suspended between sea and sky," which so often graces guidebooks for the Mediterranean area, really hits the mark for once. Perched on a high hill overlooking the Gulf of Tunis, Sidi-Bou-Saïd indeed gives the impression of suspension, particularly when mounting that hill on foot or in a low-horsepower Fiat or Renault. The impression is heightened by the infrequent glimpses of the Mediterranean received through the maze of villas and clumps of "barbary fig" (prickly pear) on the way up. Once one is through part of the town, a conveniently placed parking area allows a more accurate assessment of the height. The blue sea lies a few hundred feet below, and the angle of descent is 70 degrees or more in most places.

CLEAR days are the rule on this part of the Mediterranean coast, and the vivid blue of the sea is matched by an often equally blue sky. The view is famous in these parts, and Tunisians and foreigners alike delight in it. Yet this already ample supply of blue is matched, if not trumped, by still another blue element: the houses of Sidi-Bou-Saïd.

Whether the overpowering presence of sea and sky has dictated Man's selection of the color—and cobalt blue, at that—or whether it is merely testimony to the skills of an exceedingly resourceful paint merchant stuck with an oversupply of the hue is hard to say. The stucco or plaster exteriors are generally a vivid white, as is the custom in most of Tunisia, but nearly every exposed wood or metal surface is bedaubed with blue: the grillwork arching gracefully out from the windows, the often ornately carved wooden balconies, the heavy doors artistically studded with large black hobnails. On sunny days, the color serves to soften the glare of the blazing North African sun. On those infrequent cloudy days, when the sky is covered and the Mediterranean a sullen green, it reminds one that the absence of these normally blue elements is only transitory.

Perhaps the color is the town's one outward, man-made badge of distinction, its answer to Tunisia's other leading attractions: the Roman amphitheatre at El Djem or the Great Mosque of Kairouan. For Sidi-Bou-Saïd certainly has precious little historical eminence. Well-to-do Romans erected summer villas on its hillside in order to escape the heat of Carthage, only a few miles to the east; Louis IX either did or did not make his brief appearance there several centuries later; and the town can claim one or two other *marabouts* of some importance. But is was not until the French occupation of Tunisia that the town began to acquire any sort of prominence. When it did, its fame came through artists such as the German expressionist painter August Macke, who, in a two-week whirlwind of activity there in 1914, turned out a number of "Tunisian Sketches," full of vivid greens, whites, and, of course, blues.

Whereas yesterday's art colony is often today's tourist trap, however, Sidi-Bou-Saïd has managed to avoid the overpopulated look of so many of its Mediterranean counterparts. There are occasional bus caravans full of tourists (mostly German), to be sure, but they are as quickly gone as the cloudy days, leaving not a rack behind, nor many dollars, pounds, marks, or lira, either, because there really isn't much to buy here. The few shops sell very utilitarian ironware, fruits, vegetables and the like, and a shop at the bottom of the hill deals in exquisitely fashioned birdcages, but souvenirs are much more readily obtainable elsewhere.

If one should feel particularly obliged to spend something, perhaps in repayment for all of this atmosphere, he could do no better than to stay over and take lunch at the dining room of the Dar Zarrouk Hotel. The hotel itself has limited accommodations, but the dining room, which lies just across the street, can seat

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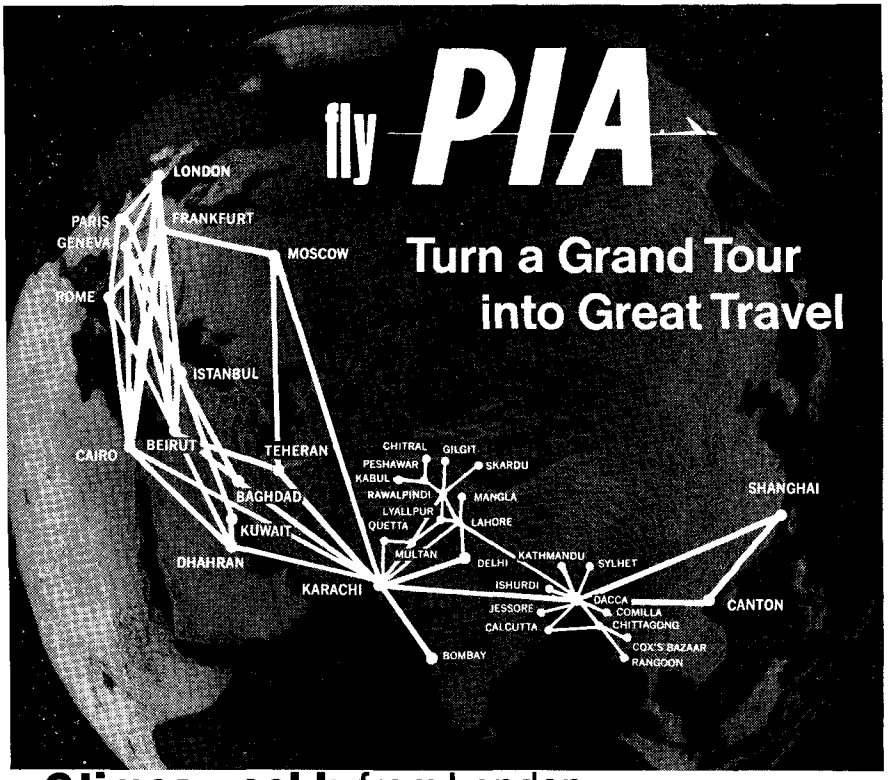
a goodly crowd, both indoors and out. And, as is generally the case in Sidi-Bou-Saïd, it is the "out" that is worth the time and money, for "out" is a large terrace overlooking the Mediterranean. The cuisine is largely French, and, since the sea is close at hand, the logical choice is fish, particularly *loup, daurade*, or *rouget*. There are even several varieties of very adequate Tunisian white wine to go with this: *vin de messe* ("Mass wine") if one is very lucky, Koudiat or Thibar as a still most acceptable second choice.

After dark, there are a few added attractions, and chief among them is the Sidi-Bou-Saïd café, where there may perhaps be live entertainment, where there certainly will be Turkish coffee, and where neither is in any way exceptional. The café's charm, rather, lies in what it lacks: chairs. Guests variously sit or recline on rush mats which have been spread over large, flat-topped abutments rising directly from the floor. Adding to the atmosphere will almost certainly be a noisy dice game, onomatopoetically known as tric-trac, played with all the abandon associated with bridge in certain American social circles. And if the air on occasion becomes blue with curses, perhaps this is only appropriate in this miniature blue world.

The rest of the "sights" here—the veiled women (becoming rarer in a rapidly modernizing nation), the camels, the calls of the pedlars as they hawk their wares—can be replicated a hundred times over throughout Tunisia. But this lovely blue and white village may well remain with the visitor who has experienced it long after much else in a very charming country has faded from memory. If Louis IX did live on to enjoy Sidi-Bou-Saïd, he has surely prompted the envy of more than one tourist.

—Don R. Browne.

Editor's note: *Don R. Browne is associate professor of speech at the University of Minnesota. He formerly lived in Tunisia while serving with the U.S. Information Agency.*



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The Conquest of Peachtree Street

ATLANTA.

THE OPENING of the new professional organization, Theatre Atlanta, is noteworthy for a number of reasons. The least dramatic but perhaps most valuable one is the way it has managed to finance itself in this rapidly growing community where so many new public projects are seeking the citizenry's philanthropic dollars.

Like the Studio Arena Theatre of Buffalo, Theatre Atlanta began as a community theater before deciding that it wanted to step up its quality with an Equity company and a new playhouse. Raising the required $1,000,000 quickly was impossible. However, one member of the board of directors, Mrs. Frania T. Lee, donated a site in memory of her deceased daughter, Mrs. Helen Cartledge, and was therefore able to borrow the construction money from the bank. This left the board with the much less formidable task of raising some $55,000 a year in order to pay Mrs. Lee a nonprofit rental sufficient to cover the carrying charges on her loan. Indeed, the amount may not be that much, for the theater, which is reconciled to an additional operating deficit of some $30,000 a year, will recoup considerable funds from a restaurant concession, three floors of rented offices above the theater itself, and parking fees from the 165-car garage, which is built below the main floor.

Theatre Atlanta also grew in a healthy way artistically. Its board found thirty-five-year-old director Jay Broad, who impressed them with his production of *Advise and Consent* with their non-Equity company, and he agreed to assume the leadership of the new company. Working with architect Albert Ordway and theater consultant Vincent Piacentini, Jr., he asked for an open-stage theater similar to the one at Stratford, Ontario, but, of course, much smaller. The result is handsome and works extremely well. None of the 775 spectators are more than 38 feet (fourteen rows) from the performing area, and, happily, this theater has included the all-important tunnels that permit actors to enter and exit from the two front corners of the stage.

HOWEVER, it hasn't all been easy. A carpenters' strike and a sheet-metal workers' strike delayed construction so that the theater, on its scheduled opening night, November 2, had facilities which were barely sufficient. Its restaurant was still a naked, cement room, portions of its lobby were still unplastered, and its heating system was yet not functioning.

To make things even more difficult, director Broad selected one of the most demanding plays of our time, Peter Shaffer's *The Royal Hunt of the Sun*, for the initial production. It is a tribute to both the theater's staff and its company that the presentation emerged as a consistently thrilling triumph.

To begin with, Mr. Piacentini devised three huge "ironing board" units, which he placed at the rear of the stage. When these are lowered halfway, they act as suspended platforms or "diving boards" on which the Inca god Atahuallpa and his priests can stand and view the approach of Pizarro and his tiny army. Later they can be let down all the way to form ramps, thereby creating the possibility of a dynamic flow of action through the stage area.

But *The Royal Hunt of the Sun* is total theater in which the scenery can become the actor, as it does with the lowering of the ramps, and the actors can become the scenery, as they do during the spectacle of Pizarro's men crawling along the stage floor, which gives us a sense of their scaling the forbidding and frozen Andes. Indeed, because Atlanta happened to be suffering a freak cold snap on opening night and because the heating system was not working, the totality of the experience was emphasized in a way certainly not anticipated by the playwright.

Of course, a company like this has its weaknesses, the principal one being a lack of depth in experienced and talented performers. Nevertheless, the two leading roles are so well played that it does not matter, and values emerge here that were not apparent in either the London or the New York production. As Pizarro, a young, Laughtonesque actor named Clarence Felder is tormented and powerfully earthy. Despite an occasional overdoing of his passion, Mr. Felder gives us the sense of a historical figure struggling to find his true identity in an alien world. Since Mr. Shaffer is a realistic playwright, neither Pizarro nor his biographer, the disillusioned Martin, ever does find this identity. But in the struggle so fully portrayed here, he comes a great deal closer to it than do most men.

Even more rewarding is Frederick Congdon, who, as Atahuallpa, proved far superior to his Broadway predecessor. Mr. Congdon portrays the pagan ruler as a very shrewd and fiercely direct man, and his kinship with his reluctant murderer and betrayer seems to surpass all other considerations. It is not a Christian kind of love, as Shaffer defines it, but in the highest sense of the word a sharing of understanding, a breakthrough that is possible, perhaps, only between two illiterates.

One can only say bravo to Mr. Broad and his audacious company, which includes distinguished actress Julie Haydon. That Miss Haydon is happy to play a tiny role in this first play suggests that this is a dedicated theater rather than just one more theater dedication.

—HENRY HEWES.

"It's good enough for Broadway but not for an 'off-Broadway' production."

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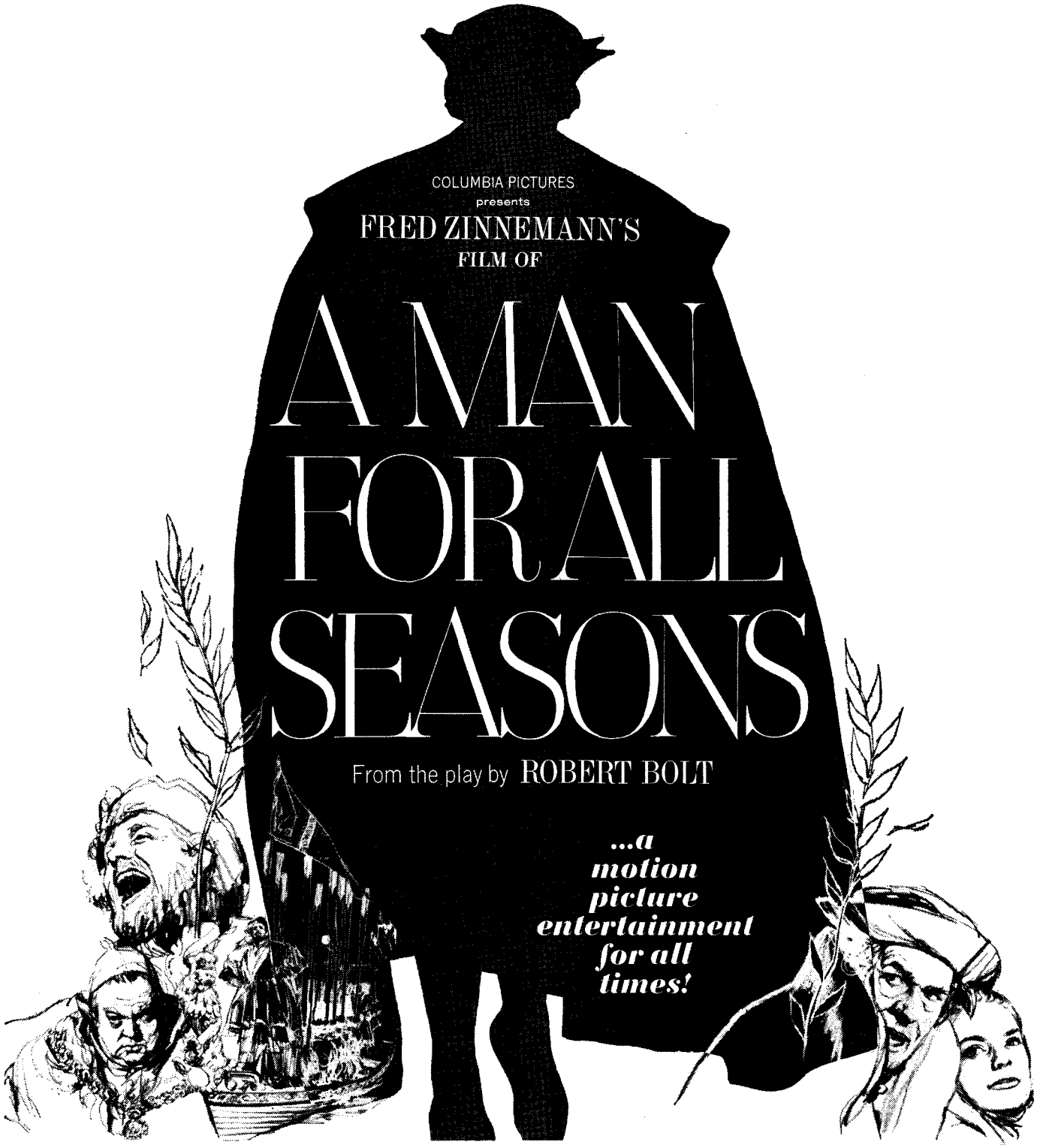

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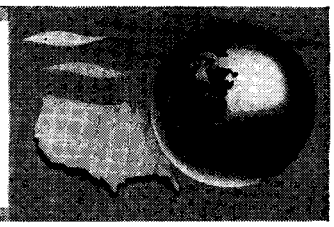

LONDON:

Manila and Beyond

THE JOHNSON DOCTRINE for Asia is starting to pay off. It has not yet passed its decisive test, which is the test of the battlefield: The North Vietnamese and the Vietcong can be expected to make another attempt this winter to demonstrate that they are willing to go on fighting in South Vietnam longer than the Americans and their allies are. . . . But Mr. Johnson's policy is paying off in another way, and in the end this will determine the result on the battlefield. . . .

What is happening in and around Southeast Asia in 1966 is exactly what happened in and around Southeast Europe in 1947. . . . President Truman . . . gave the non-Communist forces in the region a center of power to rally around. And he started a fierce argument in the Communist camp. . . . A similar process is now visible in Asia's crisis. On the non-Communist side Mr. Johnson is building up a Pacific consensus. On the Communist side the gap between China and Russia is getting wider by the minute. . . .

The most important thing about the communiqué issued at the end of the Manila conference . . . was not the terms it offered for a timed withdrawal of allied troops from South Vietnam. These will become important later on, if and when the North Vietnamese revise their calculations about their chances of victory. That has not happened yet. What is important now is Mr. Johnson's success in collecting the makings of a non-Communist consensus in the Pacific. . . .

Five years ago a stable Southeast Asia looked like a pipe dream. Now there may be a chance of bringing peace to that shattered region. . . .

—The Economist.

Contradictions in Vietnam?

THE LONG COMMUNIQUE issued . . . after the Manila conference between President Johnson and his Asian allies underlines the basic contradiction in present American policy in Vietnam.

President Johnson wants a negotiated peace leading to an early withdrawal of American forces . . . but the kind of settlement he envisages can only be obtained, if at all, by an outright military victory . . . and can only be maintained by a long-term commitment of American troops. The President clearly has in mind the creation of a South Vietnamese state free of Communist activity, on the lines of South Korea. . . .

At the same time he has pledged that American forces will be withdrawn from South Vietnam not later than six months after "the other side withdraws its forces to the North, ceases infiltration, and the level of violence thus subsides." This pledge may be intended to convince Hanoi and the Communist powers that the United States genuinely means to withdraw . . . but it is only likely to have that effect if it is coupled with a decision to stop the bombing of North Vietnam and with an indication that the United States would be prepared to accept something less than the virtual surrender of the Communists in the South.

—The Observer.

MANCHESTER:

Needed: A New Warren Report

THE AWFUL BLEND of outrage and patriotism that shook the country in the months after the assassination [of President Kennedy] has dissipated. . . . The fear that the institutions of American government would topple before the truth is no longer lively. . . . It should be possible now to see the thing steadily and see much more of the whole.

Probably there was not (as the new President Johnson was the first to fear) a Cuban or right-wing plot against the American executive branch. . . . Perhaps there was no conspiracy at all. . . . Perhaps Oswald's incredible marksmanship can be made credible. Perhaps some seer can be found to explain the inexplicable Tippit episode. . . . Perhaps it was merely a gruesome coincidence that the only two reporters who went to Ruby's flat just after he shot Oswald were murdered, one in Dallas, one by a police officer in California. Perhaps there was no other assassin.

The Warren Commission fulfilled its second aim: to dispel a welter of alarming rumors and protect the republic. It signally failed in its first aim: "to ascertain, evaluate, and report on" the truth deducible from the facts. Sooner or later, it will have to be done. . . .

—Alistair Cooke in the Manchester Guardian Weekly.

As Budapest's Ludas Matyi sees Vietnam.

The Fortune Teller: "You know what the stars say? Quit!"

EDINBURGH:

Black Power and the Backlash

DR. MARTIN LUTHER KING may be proved right in his prophecy that the Senate's rejection of the latest civil rights bill will help those Negroes who believe in violence and Black Power. The so-called white backlash, after many false alarms, has now become important in American politics. If Dr. King's forecast is correct, and Negro militancy and violence do increase, then there is likely to be a further hardening of white resistance to the idea of having Negro neighbors. The concentration of the Negro population in tumbledown ghetto areas is, of course, one of the primary causes of the frustration and feeling of inferiority which give rise to the racial riots in the Northern cities. Sooner or later a way must be found to escape from the present vicious circle.

—The Scotsman.

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PARIS:

Bridge-Building Suspended

CERTAIN TRUSTS across the Atlantic . . . are already turning toward the "non-orthodox" Communist countries, which are soon to become industrial powers. But Vietnam prevents the leaders [of these countries] from reciprocating their advances. . . .

Everywhere in Eastern Europe, much more than in Western Europe, the Vietnam affair haunts people's minds. For several years, hope for a lasting coexistence with the United States has constituted [what is] probably the single ray of light on a dark horizon. It was generally thought that President Johnson would put into application the great plans that his predecessor had not had time to realize, notably, "bridge-building" toward Eastern Europe. . . .

Nevertheless it would be false to believe that the United States has once and for all struck the hopes of Eastern Europe from its list. If the governments of these countries see themselves obligated to make harsh statements on Washington policy, they neglect nothing to indicate to the United States that their attitude toward Americans would change once this miserable war in Vietnam is finished. —*Le Monde.*

MADRID:

Foothold in Asia

SINCE THE OCCUPATION of the Philippines at the turn of the century, the United States has been a power in the Pacific. Following the two great wars, it has become an Atlantic and European power. But at no time has it been a power in Asia. The broad doctrine of the State Department is consecrated to forging the U.S. into an Asian power by ever more intense physical penetration into the heart of that continent. . . .

For the Chinese there is one fact that is both historically and psychologically insupportable: The United States has set foot on the Asiatic continent. . . . In the same way that the U.S. Asian policy is still "in diapers," so China also is very new to the idea of coexistence with the United States, which they consider totally alien to the continent. It's a sort of Monroe Doctrine in reverse. . . .

The irrepressible rise of the Chinese extremists to power has been accelerated by some very precise psychological conditions. In the same way that the United States has suffered great frustrations, having come to realize, after twenty years of effort, that world peace has fallen apart, so the Chinese have suffered an equivalent frustration. After seventeen years of frenetic industrialization, seventeen years of effort and countless sacrifices to find a place in the world of the future and to rescue the masses from their misery, they now find themselves threatened by Yankee bombs and escalation that has no more logical end than the domination of Chinese skies by U.S. aircraft. . . .

Meanwhile, many miles away, in the subcontinent of Europe, the Soviet Union will be able to take all the advantages which it could not up to this time. —*SP.*

WARSAW:

Thompson in Moscow

ONE CAN AGREE with President Johnson that from his point of view Llewellyn Thompson will be the right man in the right place in Moscow. Even the best ambassador cannot deviate from the policy of his government or make good the mistakes of this policy. If Washington continues to speak . . . about the will to improve relations with the socialist countries, and at the same time sends further tens of thousands of troops to Vietnam, then even the most experienced diplomat, such as Thompson, will not do much. —*Zycie Warszawy.*

MOSCOW:

Mythical War on Poverty

WHEN SETTING FORTH [the] program of the "Great Society," the President promised that "war on poverty" would be its main part. But this broadly advertised war against poverty fell victim to the criminal war waged by the Pentagon in Southeast Asia. . . . The rapidly escalating war in Vietnam pumps more and more funds from the expenditure items under the "Great Society" program into war allocations. . . . The broadly advertised "abundance for all" promised by the "Great Society" program has remained an elusive myth for the majority of the American people.

—*V. Lukyanov in Pravda.*

SYDNEY:

America's Works for Peace

DO WE in Australia fully realize what we owe to the United States? It is fashionable in many quarters to deride America. . . . But without the vast strength of America the free world today would fall like a ripe plum into the hands of Communism. . . .

Almost in a minor key, mention has to be made of America's help in education, research, health, libraries, and technical training. And although she has millions under arms, she is working for peace as demonstrated by her proposals on disarmament, a nuclear test-ban treaty . . . and the work on peaceful uses of atomic energy. The tasks and responsibilities of the United States are almost terrifying in their magnitude.

—*Sydney Sunday Telegraph.*

PERTH:

Johnson's Symbolic Visit

THAT PRESIDENT JOHNSON should have chosen Australia, New Zealand, and Southeast Asia as the first countries outside the American continent to visit as President, dramatizes his Administration's belief that the United States is primarily a Pacific power. While Britain has been disengaging itself from an area which it long regarded as its special sphere of interest, America has been extending its responsibilities. . . . The purpose of Mr. Johnson's visit is largely symbolic—to demonstrate to Australians his Administration's gratitude for the military and diplomatic support in Vietnam and to proclaim to the world that the security of the Pacific area is of the highest American concern.

—*Randal Heymanson in the West Australian.*

PEKING:

Article of Faith?

THE 700 MILLION Chinese people are 700 million soldiers. . . . The Chinese people armed with Mao Tse-tung's thought are invincible. We solemnly and sternly warn U.S. imperialism: No matter how frantic you become, you can never intimidate the Chinese people who have withstood long tests of war; you can never shake in the least the firm and strong determination of the Chinese people to assist Vietnam against U.S. aggression. —*Hsinhua.*

LUCKNOW:

Student Vandalism

STUDENTS are on the rampage all over the world. Whether the country concerned is affluent or poor does not seem to make any difference to student behavior.

In the United States, for instance, where the young people never had it so good, school vandalism has increased to a point where it is considered a national menace. The causes for such senseless destruction are being probed by both sociologists and criminologists. Meanwhile, the nation has to pay an astoundingly large bill for insensate destruction by teen-agers. —*The Pioneer.*

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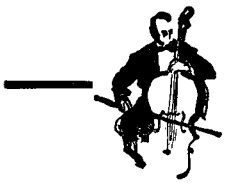

MUSIC TO MY EARS

Maazel's Return—The New Carnegie

HARDLY had the sound of Leonard Bernstein's abdication as music director of the New York Philharmonic subsided (the most notable event of its kind, to judge from the press coverage, since King Edward chose Wallis Warfield over the throne of England) when the first of the pretenders to the succession appeared. This was in no way the result of prearrangement, but to the circumstances that made Lorin Maazel the first of this season's guest conductors.

Some might ask: Is he interested? Some might counterquery: Do fish swim? Like the others to come, Maazel will be studied, and restudied. The question—if one view of the situation prevails—is: Will not Maazel be too old (at thirty-nine) when the die will be cast? Or, if another view prevails, perhaps not yet old enough? In terms of his treatment of an evening of music that included two works of Beethoven (the *Egmont* Overture and the Violin Concerto), Ravel's *Ma Mère l'Oye* Suite, and Bartók's *Miraculous Mandarin*, there would be justice in both points of view. What he did well, such as the Overture, which was brisk and businesslike, he did not do well enough to make himself immediately eligible for the keys to the kingdom; what he did not do so well made one doubt that he would ever unlearn what he has already learned unwisely.

A prime reason to anticipate Maazel's return was that it brought with it the reappearance of the admired Belgian violinist Arthur Grumiaux, who has been absent far too long (fourteen seasons) since his first gratifying introduction in the early Fifties. That the two were concerned with the greatest work of its kind raised hopes that it was a terrain on which a soloist of almost any school and a conductor of almost any background could find common ground.

Grumiaux, whose art is fine-grained and of the utmost refinement, was at an initial disadvantage in having to wait the usual length of time through the lengthy symphonic introduction, in which Maazel staked out first claim on the listener's attention. The treatment was, of itself, rather full blown and oversized for the best interests of the soloist, who sounded somewhat flustered when he made his entry. It took a while for him to settle down to the kind of easy, artistic effort of which he is capable, no simple matter in view of the campaign for attention Maazel was waging with the orchestra. This was replete with minor details made major, subordinate lines converted into dominant ones, a kind of musical inside on the outside—like a tailor showing the customer what the seams look like when his real interest is in the cut and fit of the jacket.

Grumiaux had the stage to himself, finally, in the Kreisler cadenza and played it superbly, moving on to a beautifully phrased Larghetto, where the orchestral writing is so low keyed that the soloist's claim to supremacy can hardly be disputed. In the finale, however, Maazel was up to his overstress on the unimportant again. If, for charity's sake, it may be assumed that Maazel's purpose was to make the most of an embracing knowledge of Beethoven's score, rather than to focus attention on his own part of what should be a joint enterprise, he should, at the least, reconsider his scale of dynamic values.

The proportions were much better in the Ravel and Bartók, where he was not only on his own, but on his own ground. What is at issue here is not competence, but judgment: Maazel has a marvelous command of what he sets out to do, but not so compelling a logic in why he is doing it. The whole program, including the Concerto, was directed from memory, which is evidence that Maazel knows the notes, but not that he knows the music.

There will be time in the future—something like thirty months of it—to appraise Bernstein's years with the Philharmonic. For those who have followed his career from the earliest to the latest of the 736 concerts he has now conducted, it is not surprising that he will retire in 1969, but, rather, that he has lasted so long at an occupation which has occupied, at best, his divided attention. Now that the novelty of Lincoln Center has worn off, so, too, has the appeal of the opportunities and challenges he freely accepted as Dimitri Mitropoulos's successor in 1957. It is now the cares and complications that go with opportunities and challenges that have asserted themselves, for he is that restless, that unsatisfied by conducting the music of others, that much conditioned by self-interest.

While vitalizing the Philharmonic, especially in its economic being, Bernstein has not effected much improvement in its artistic status. While alienating more than a few old subscribers with his flamboyant ways, he attracted new ones, who may or may not be as faithful in the Bernstein-less future. Gone are the efforts to make "previews" of the Thursday concerts, and the friendly "chats" with the audience. Soon, gone will be the cumbersome concept of treating concert audiences as participants in "review" courses. What lingers is the memory of his occasional demonstrations (in response to a Beethoven *Missa Solemnis*, a Mahler Eighth, or Verdi's *Falstaff*) of the greatness that was within his grasp. They almost but not quite obliterate the more numerous recollections of the tiresome bounds and leaps when simpler methods might have sufficed; the occasions (especially at Friday matinees) when his mind has seemed far from the task in hand. What the Philharmonic needs is not only a man for all seasons, but for all audiences. It particularly needs not only a man big enough for the job, but for whom the job is big enough.

Other events of a crowded week included visits of the Detroit and Pittsburgh Orchestras, which provided opportunities not only to listen to the music they made but also to the hall in which they made it. As the venerated surroundings of Carnegie are currently the object of a seventy-fifth anniversary celebration, this may be reckoned as somewhat belated. They are, however, not quite what they used to be.

Most consequential of the changes is the extension of the stage, at the center of its curve, three feet closer to the audience. This was designed to provide more floor space when a chorus performed with orchestra, but it may have a pernicious effect on the balance of values struck by architect Tuthill.

On the occasion of the Detroit Symphony concert, pianist Malcolm Frager accepted the opportunity of being "closer" to the audience by having his instrument far to the front on what is now an apron. This, however, put it out beyond the frame of the proscenium (which provides for a mixing and blending with the orchestra) and may have been responsible for some of the overloud, percussive sound that was heard in Frager's treatment of the Beethoven G-major Concerto. Sixten Ehrling, the present Detroit conductor, is hardly a reticent man, which made rather heavy going of the orchestral part of the Beethoven as well as of Lutoslawski's Concerto for Orchestra which followed.

What to do? One thing would be for the management to post a HANDLE WITH CARE sign at the artist's entrance to the stage. Another would be for others to follow the sound practice of William Steinberg, who had the Pittsburgh Symphony arranged in normal relation to the proscenium, his soloist in Mahler's *Lieder eines fahrenden Gesellen* (Beverly Wolff) firmly at his side, and the apron totally unoccupied. It was, in any case, a beautifully proportioned Mahler, in which Miss Wolff performed with warmth and understanding.

—IRVING KOLODIN.

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The Church

Continued from page 31

show, is what is really new about our age. It means that the churches are out of Man's work, because Man now chooses to do his own and has the knowledge and the skill and the will to do it. It is idle to tell him that he cannot because he is ignorant, or weak, or a sinner. He will not listen.

Are the churches also completely out of work? They have served, throughout their history, as Man's crutch. Is their history to end, now that Man can walk again?

THESE are the questions, if I see clearly, that animate the present theological debate and lead to the religious restlessness that we observe. They moved the German theologian Bonhoeffer to plead that Man has come of age and must be recognized as having done so. They lead the Englishman R. A. Buchanan to note that it takes men, not sheep, to change the world, and to warn that "if the clergy go on treating their parishioners like sheep, they need not be surprised if the number of their parishioners continue to decline." It is the same questions, and the worry they express, that lead our clergymen to Alabama, our theologians to shock us into thought with announcements of God's death.

The crisis of the churches is in the fear of irrelevance born of Man's new confidence in the power of his tools. It is an agonizing crisis, because there is nothing so dead as irrelevance, which leaves not even a memory.

How might this crisis be resolved?

The resolution of it may lie in the very power and temper of mind that have brought it about. As I have suggested, Man's new-found power and confidence enable him to pick up once more his partnership with God in doing the work of the world. His need to know God is therefore relatively greater now than it was in an earlier, more frightened time, when just to trust Him seemed enough. By the same token, the churches are freed of the burden of doing Man's work and may find their new vocation in doing God's: in knowing God and showing Him to Man. I say their "new vocation," because the churches have very often in the past been too busy with Man's work to give their undivided attention to God's. And I say they "may find" it, because they may not. If they do not, someone else will. It is occasionally sobering to recall that, while God is eternal, the churches are not, and that even the oldest among them are but recent additions to the immemorial span of human religious experience.

What does it mean to know God? It means, according to Saint Paul, to look "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." And what does it mean in the terms of Man's bringing to bear the best knowledge and skill he can muster in the hard and unending struggle to attain the highest in human living and character? I choose my answer from my teacher, John Herman Randall, Jr. It means, he says,

> . . . in this struggle Man is not alone. The powers he mobilizes are as "natural" as those he is forced to oppose. In attacking disease, the physician is cooperating with the universe; he is successful in the measure in which he has *discovered* the possibilities of cure and health. And in leading the moral life, Man is likewise cooperating with the grounded possibilities the world reveals to him.
>
> He uses the highest in himself, that which has discerned the highest in the world, to combat the lowest. And the highest in the world is a revelation of God which the world itself forces on men. . . . In cooperation with that central reality, Man finds his life meaningful and significant, and from it he draws inspiration and strength and steadiness of purpose.
>
> That the highest discoverable in this cooperation with the world is most real and insistently demands to be made controlling in human life is what religions mean by "faith." That highest they call God.

And what does it mean to show God to Man, which is the other part of the vocation I urge upon the churches? The American theologian Roger Shinn has said:

> Christian faith has always been concerned with the meeting of the ultimate with the concrete. It can be content neither with visions of eternity nor with purely pragmatic judgments that see decisions only in their immediate contexts. . . . the Church knows a gospel, which constantly reminds it that the test of any social proposal is not loyalty to treasured traditions but concern for the welfare of persons who are loved by their Creator and Redeemer. . . . A major part of its calling in our day is to keep questioning society—asking for the purposes, the values, the effect upon persons of the processes the society takes for granted.

There seem to me to be three indispensable prerequisites for the churches in that office. First, the churches must be of—but stand a bit apart from—society. I occasionally detect a danger of oversecularization of the churches which would put them back into Man's work again, only this time alongside rather than just for him.

Second, though they must stand a bit apart from society, the churches must not be wholly sundered from it. The Arian heresy is not any less heretical in some of its present forms.

Third, if the churches would criticize society constructively, they must above all know whereof they speak. They must know society's knowledge, appreciate its power, and understand its aspirations. They must show God to Man as He is, not as they would have Him be, for that would be blasphemy.

To Meet E. E. Cummings

By A. D. Freeman

I'LL fix for you to meet *him,* said the old lady;
you went for hardware and gossip to her store
across from the summer hotel where porch rockers
creaked of the past.
I'll fix it, though his book is wicked
or why's so much written in French?
I said, No, thanks.

Swallows flashed, fluttered under the station roof;
I stood on the left of the platform, *he*
stood on the right. Staring up at the birds.
Building a poem? I couldn't be another
person from Porlock.

I suppose that the whippoorwills
still flog the green dark, that the boats
still nudge the beach.
I know I had two chances. Two times
I could have met E. E. Cummings.

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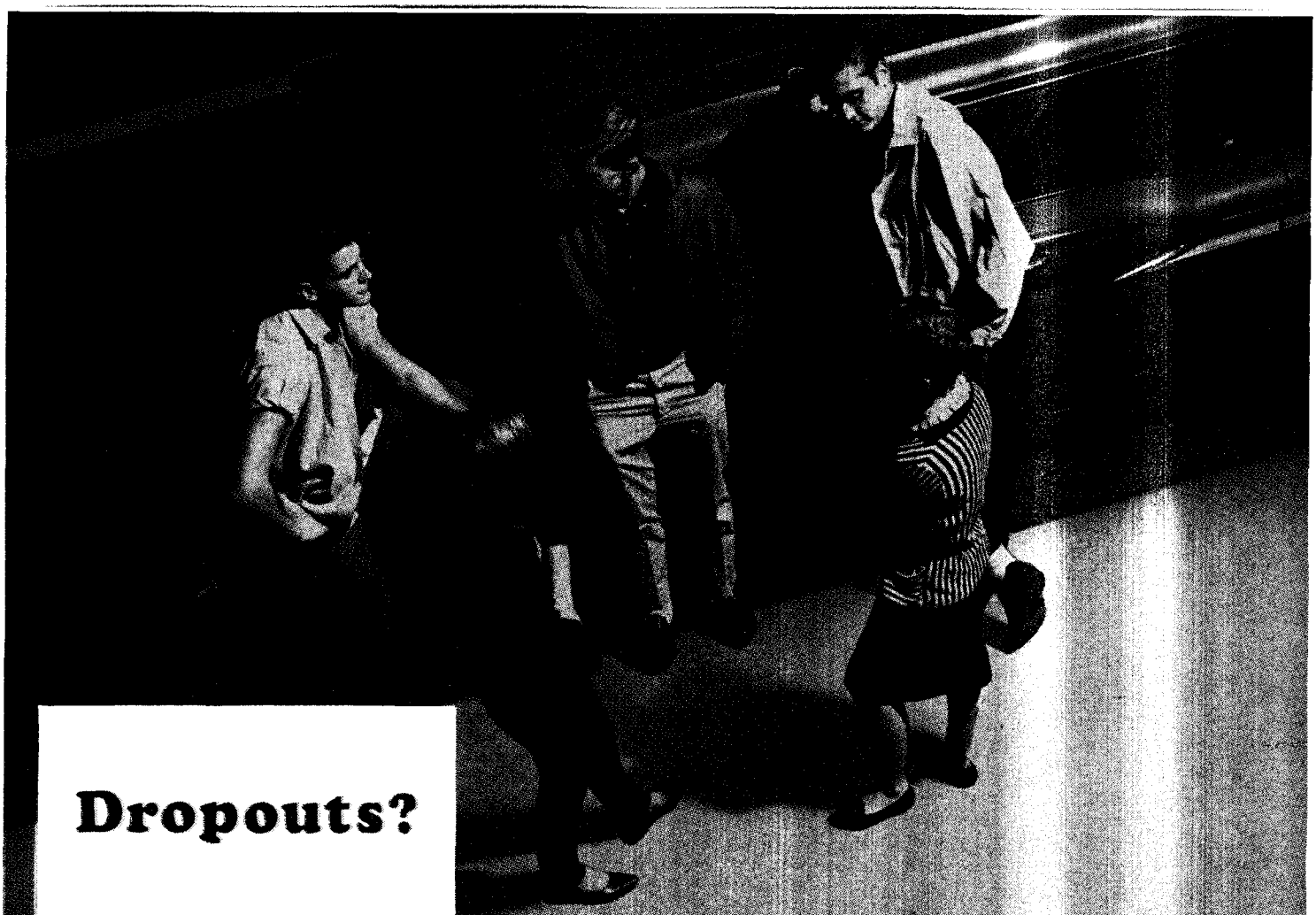

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EDUCATION IN AMERICA

Editor-at-Large: PAUL WOODRING

Education Editor: JAMES CASS

Associate Education Editor: PETER SCHRAG

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The Education of Educators

EDITOR'S NOTE: *Frank G. Jennings, the author of this guest editorial, is education consultant to the New World Foundation and an SR editor-at-large.*

DO WE NEED another study of the education of teachers? James Koerner's *The Miseducation of American Teachers* was an angry, pertinent, and generally accurate caricature of the profession and its performance. James Bryant Conant's *The Education of American Teachers* was a cautionary tale through which a carefully considered avuncular list of twenty-seven recommendations was interwoven. Both of these impressive works and a score of lesser inquiries and tirades express the urgency with which this nation has, during the past two decades, sought wisdom and guidance in the preparation of teachers and the conduct of the schools. Conant's book has had considerable effect upon education, mainly in the political and institutional arrangements within the profession and between the profession and the several governments. The other studies served mainly to help to keep school affairs on the front pages of the country's newspapers and to provide items for the agenda of workshops and conferences.

Now the Carnegie Corporation has inaugurated a Study of the Education of Educators. Will this be a scholar's mite added to the anguished archive or will it produce some functional wisdom to help us make real some of our yearnings for excellence and equity? If promises have any market value, we should welcome the effort.

Under the direction of Charles E. Silberman, a member of the board of editors of *Fortune* magazine and author of *Crisis in Black and White*, and with the support of an advisory committee of tough-minded and intellectually independent scholars and administrators, it is the premise of this study that, ". . . everything now being done needs to be questioned in a fundamental way." Education is neither synonymous nor coterminous with schooling. It is the whole community that for good and ill teaches the child and the adult. This fact was clear to Plato and Jefferson and John Dewey, too. It has been obscured in recent years as the processes of education have become more specialized and fragmented.

"One cannot reform teacher education," says Mr. Silberman, "without some clear notion of what the schools are going to be like—and what they *should* be like." This immediately involves the problem-knot of *purpose*: we have to decide what we expect to get out of what we do—the kind of teacher, the kind of school, the kind of student, and finally the kind of citizen who will be accountable for the future of our society.

Here speaks Professor Lawrence A. Cremin of Columbia University, who is the chairman of the Study's Advisory Commission. Professor Cremin's *The Genius of American Education* seems almost to have served as the battle-plan for this study. It is his insistence that education must be defined as ". . . the deliberate, self-conscious pursuit of certain intellectual, ethical, and esthetic ideals."

However, not all who educate work in classrooms. The Carnegie Study

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of the Education of Educators will therefore be concerned with the making of journalists, television directors and producers, textbook publishers, and army generals, as well as with teachers. These latter include college, junior college, and parochial school teachers as well as those in public schools. Thus the casual and the informal as well as the formal modes of education will be brought under scrutiny. The criteria for professionalism will be examined and the responsibility of the university toward the education of all professionals will be explored.

Such exploration, Silberman declares, demands inquiry into three broad areas:

1) The architecture of education, by which he means the total, interrelated, and reciprocal processes that affect how and what we learn and what we do with that knowledge. This includes all the mass media, both high and popular culture, the educational undertakings in government, business, industry, and in the armed forces.

2) The goals of education, examined and refined in the light of our pretensions and practices. For example: do we seek only equality of educational opportunity or do we want also some useful degree of equality of educational results? What the school should do, Silberman suggests, ". . . is determined by the needs of the children it serves, which may be very different from the status and ambitions of the families from which they come."

3) The way Man learns and how he can be taught more effectively. "At long last, the systematic study of the processes of learning and instruction has begun." We have more resources than we yet realize to provide learning environments that are truly supportive of the learners. How can these be created? There is a corollary question concerning the preparation of teachers: What procedures and skills must the teacher acquire, in the absence of sheer genius, to fulfill his professional commitment?

Educators have been haunted and intimidated for more than half a century by the model of the Flexner Report on Medical Education. Silberman suggests that this earlier Carnegie study is an irrelevant shibboleth. Flexner settled for fewer medical schools of high quality. The ineluctable demands of education are for equity, excellence, and universality—in school and out, upon the airwaves and within our cultural centers, wherever teaching and learning occur. Are we pursuing, deliberately and self-consciously, our intellectual, ethical, and esthetic ideals? For the extent that we are so engaged will be the measure of the quality of the world we are making.

—Frank G. Jennings.

Letters to the Editor

Emotional Disturbance

Theresa M. Miller, in her article "Emotional Disturbance in the Classroom—Is It Always the Child?" [*SR*, Oct. 15], raised the question, "What would be more logical than to have . . . [the educator and the mental health worker] pool their efforts . . .?" She then described a mental health program, the value of which was assumed rather than demonstrated, and which was thrust upon the principals by a psychiatrist, who "insisted that there be weekly meetings" between principals and mental health workers.

Other meetings were scheduled with teachers but closed to their principals and supervisors. At no point in the article is reference made to decisions arrived at jointly by principals, teachers, and mental health workers, but several references are made to decisions made solely by the mental health "team." Dr. Miller stated that this "relationship where each discipline collaborated, with neither clearly dominating the situation, was strange" to the principals.

Who wants to collaborate on the other guy's terms, especially in an institution for which you alone are responsible?

I do not want this letter to be used as a defense of principals. Many of them are quite dictatorial, and many of Miller's criticisms are warranted. On the other hand, mental health workers have a distressing tendency to be smug and even arrogant when humility is called for. They have yet to offer scientific evidence of their effectiveness, but even if they were in a position to document the value of their contributions, their services to schools should be offered in an ecumenical spirit rather than *ex cathedra*.

Perhaps a sequel is called for: "Is It Only the Principal?"

Ray H. Bixler,
Department of Psychology,
University of Louisville.

Louisville, Ky.

Dr. Miller's analysis is most perceptive. I recently served as clinical psychologist on a similar team. Here is a small sample of some traditional notions which hastened my current status—school system dropout:

1) Discipline in the classroom is a prime educational objective.

2) Case conferences with teachers during school hours are considered "gab fests" that interfere with the "educational process."

3) The school, while a public agency, prefers isolation and insulation—especially from parents.

4) An IQ is the *sine qua non* of understanding a child and this statistic is both diagnostic and remedial.

5) There is a semantic solution to learning disabilities—children are not "promoted" but "assigned" to inappropriate grades.

It also seemed that the obsession with "teacher ratings" is sufficiently diverting to tune out other issues.

Judith C. Bansavage.

Carnegie, Pa.

Alas, Dr. Miller has lost an opportunity to enhance the school-guidance team relationship. Why she chose to exorcise and scold principals is a question that her professional colleagues may be better equipped to answer. Most principals do welcome any and all services which will be of benefit to the children!

Is it possible that Miss Miller expected the principal to do all the "bending"? It would seem that all members of a team must learn to give, as well as to take. The apparent negative tone of this article lends credence to those in the teaching ranks who question and doubt the value to them and children of the "guidance team" as a supplement to the school faculty.

Seymour Litman.

East Norwich, N.Y.

Within their own back yards the mental health practitioners have proven nothing, yet loudly proclaim that they should be titled experts in education. The evidence suggests they know little about their own houses, and an analysis of what they usually say about education strongly suggests they frequently know nothing about education.

As a former clinical psychologist and a current *educational* administrator of programs for handicapped children, I can see a very definite need for many changes in the schools. I also can see a very definite need for many changes in the mental health professions—and I don't mean with regard to more of the same. I do not believe the way to introduce effective change in the schools is to jump on the backs of educators and thump them about being ignorant, resistant, and wrong for not being overjoyed about having something rammed down their throats.

Roger Reger.

Williamsville, N.Y.

I strongly resent the statements in Dr. Miller's article which are nothing but destructive remarks and which show very little appreciation for the principal's responsibilities.

Certainly, the team approach sounds promising, but I wish the author had elaborated more upon the results of the team's three-point strategy rather than wasting words berating school principals. We have enough migraine headaches.

Martin Kesselman,
Principal.

Elkins Park, Pa.

As a former principal I found your Education issue of October 15 absorbing and stimulating—but in the case of Theresa M.

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Miller's article, over-stimulating! The historic antagonism between guidance personnel and school principals has never been so nakedly expressed.

Mutual distrust has been, in the past, the result of ignorance of the exacting nature of one another's work and a lack of understanding of the goals and methods of each. However, it is my conviction that principals have become increasingly knowledgeable concerning the *modus operandi* of psychologists (and are acutely aware of their more unrealistic recommendations!).

It appears, too, that Dr. Miller has learned some facts about the "complexity" of the role of the principal and the "tremendous responsibility attached thereto." Her immoderate attack, nevertheless, indicates that she did not develop "major insights" into the problems of teachers and principals, nor did she bring them the "understanding and acceptance" she asked of the school.

MARIE I. DOOLING.

Brooklyn, N.Y.

New History

IT IS ENCOURAGING to note that new materials, such as the series of films on the life of the Netsilik Eskimos, are being developed for social studies instruction. I wonder, however, when instruction will begin also to focus attention on such phenomena as land, air, and water pollution as well as changes in the way of living associated with technology and urbanization.

HERBERT G. KARIEL,
Associate Professor of Geography,
California State College.

Hayward, Calif.

Help the Dropout

HOLY CURRICULUM! In your search for a grand scapegoat with which to solve our dropout problem ["Why Dropout Campaigns Fail," *SR*, Sept. 17] you've gone and implicated the principal and the teacher in one fell swoop. Congratulations.

Now, in your next milk run over the ramparts of the educational establishment, please set your sights on the apathetic public which votes down bond issues and tax-rate increases, thereby denying schools the funds needed to do even a mediocre job in educating the well-adjusted.

You'd better do some deeper digging. The great American public is getting well beyond its money's worth in education. The trouble is that like the dollar, the teacher's energies and abilities are limited.

HARRY ROBERT COOK.

Lakeland, Fla.

I MUST PROTEST the negative attitude toward dropout programs expressed in Bernard Bard's article. It indicates that all programs fail and that no educators are creative enough to meet the needs of these kids.

At the Summer Opportunity Guidance School created this summer, we aimed toward—and accomplished—the changing of attitudes toward school, and the changing of self-images of these children. Many of us are working at cutting the red tape, changing attitudes of teachers and principals, creating a curriculum that makes sense to kids who do not conform. Write about us sometime. It isn't all black.

ELAYNE B. HOFMANN,
Principal,
Summer Opportunity
Guidance School.

Buena Park, Calif.

YOUR ARTICLE on dropouts neglected to mention the results of recent legislation in California. Rather than *asking* dropouts back to school, the law now requires all residents between sixteen and eighteen years of age, who are not yet graduated or enrolled in a regular secondary school, to be enrolled in a Continuation School.

This legislation has brought (hurriedly in many cases) into being a new kind of school called Continuation School. Nonworking students attend three hours a day; working students four hours a week. In many smaller districts we have what amounts to an ungraded class where, using programed and study-lesson texts, students take what they need or want, progress at their own speed, pick up where they left off upon a return from a period of employment or incarceration. Their teacher counsels them, visits their homes, coordinates efforts of Welfare, Probation, Parole, Employment, and other departments having an interest in the child.

SALLY B. HOWARD,
Continuation High School.

Newark, Calif.

Setting the Record Straight

IT IS a disappointment to see a publication I have come to value as much as *SR* be as careless as Richard Matthews was in his report on the Free University of New York [*SR*, Sept. 17]. The reference to ". . . James Mellen, a Marxist instructor at Drew University, who has since been fired for publicly stating that he favored a Vietcong victory" maligns Drew University and specifically those of us who, as members of the faculty committee involved, devoted most of two weeks to the support of Mr. Mellen's freedom to make what we regarded as an ill-advised statement of an untenable position.

During the academic year 1965-66, Mr. Mellen was instructor in political science here; this was a second, one-year, nontenure appointment. On September 23-24, 1965, a decision not to renew that appointment was taken on academic grounds (the failure to fulfil commitments to advanced study and failure to seek approval, as required in the formal personnel policy, of association with an outside institution). Mr. Mellen had not yet been informed of that decision when he made the public statement on September 30 which produced all the furor. (Mr. Mellen taught only one course on campus so communication was a little slow.) Despite intense outside pressures, his appointment was completely honored. He taught throughout the year 1965-66; he was not fired in any sense.

The Drew University chapter of the American Association of University Professors and the student governmental organizations of both the College of Liberal Arts and the Theological School adopted statements expressing the conviction that all requirements of due process had been observed in Mr. Mellen's case. The American Civil Liberties Union report, though critical of the whole affair, accepted the above statement of facts as correct.

E. G. STANLEY BAKER,
Professor of Zoology,
Drew University.

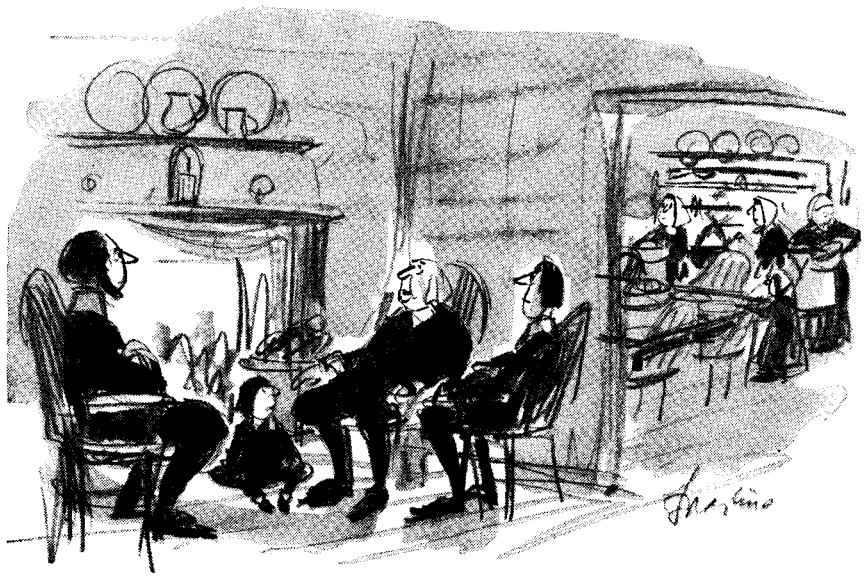
Madison, N.J.

Corrections

EDITOR'S NOTE: *The number of State School Board members is 492, not 492,000, as stated in "The Magnitude of the American Educational Establishment" [SR, Oct. 15].*

• • •

The articles "Learning as Therapy," by I. N. Berlin, and "The Story of Esther," by John F. Ott, [SR, Oct. 15] were based on material appearing in LEARNING AND ITS DISORDERS, *edited by I. N. Berlin, M.D. and S. A. Szurek, M.D., published by Science and Behavior Books, Incorporated, Palo Alto, Calif. This credit was inadvertently dropped from the October issue.*



"I may be a sentimental old fool, but it just isn't Thanksgiving without Indians."

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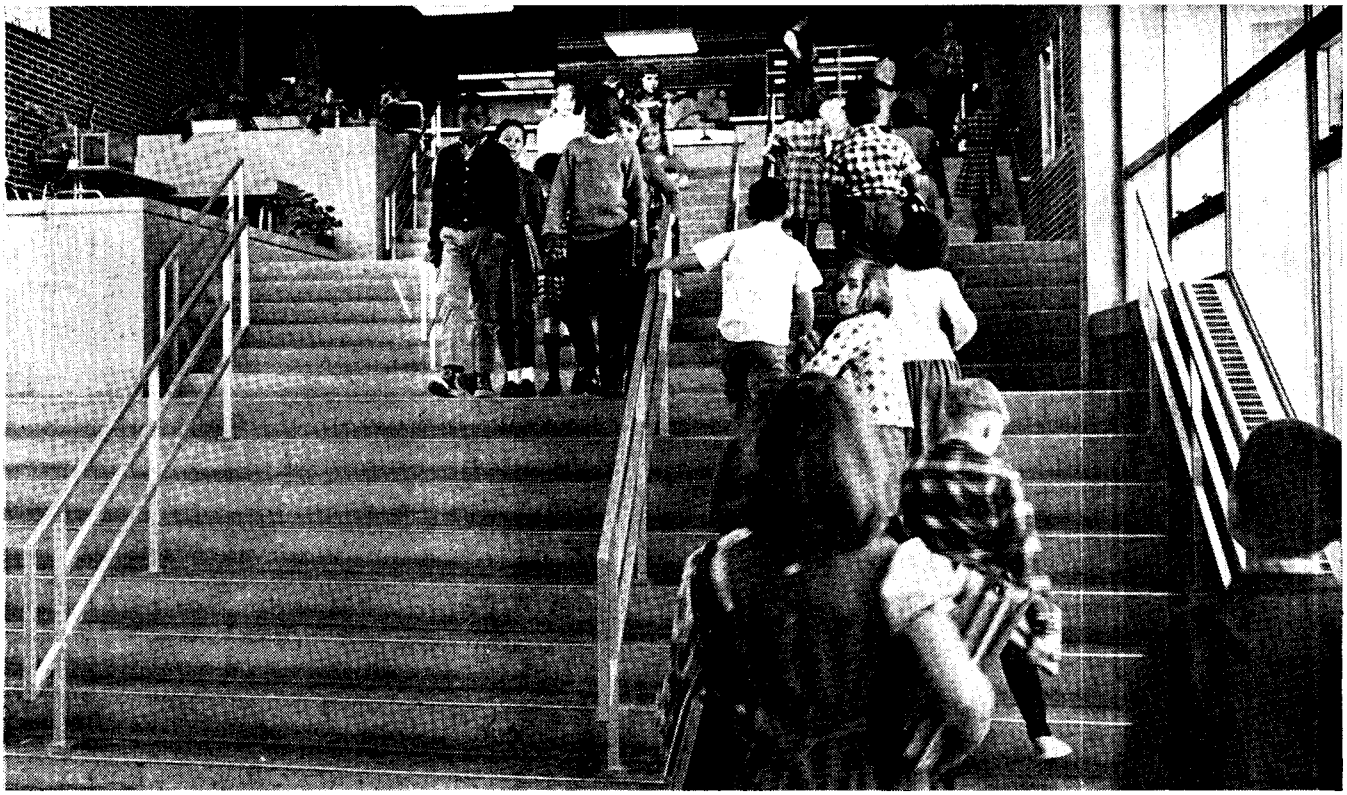

—Photos courtesy of Pittsburgh Public Schools.

Modern school buildings are still the exception in Pittsburgh—but new educational programs are not.

BIG CITY SCHOOLS—II

PITTSBURGH: THE VIRTUES OF CANDOR

By PETER SCHRAG

THE CITY of Pittsburgh, until twenty years ago an industrial slum choking on its own smoke and filth, talks urban renewal as if new buildings – not steel or aluminum – were the staples of the city's economy. The local promoters call Pittsburgh the Renaissance City, a phrase that describes a transformation they regard as the next thing to a miracle. *Look at the Golden Triangle and the Gateway Center, the Civic Arena and the Symphony. Look at the sky; it is no longer dark at noon. Look at the public schools. They are going to be so good that middle-class families, who are fleeing every other city, will stay; that people in the suburbs will want to move back.* Pittsburgh, which abolished smog, is now trying to reverse a revolution.

If Pittsburgh's success to date is indeed a Renaissance, then the Mellon family is its Medici, Richard K. Mellon its Lorenzo, and the steel and glass office buildings of the Gateway Center its Sistine Chapel. The Mellons' substantial interests in Alcoa, U.S. Steel, Gulf Oil, the Pennsylvania Railroad, Pittsburgh Plate Glass, the vast Mellon Bank, and several other major corporations, make them one of the wealthiest families in America and the most influential in Pittsburgh. In 1943, as the city belched forth the hard goods for the war effort, the Mellons inspired the so-called Allegheny Conference on Community Development, which brought together leaders of industry, labor, and local government and decreed that after the war There Shall Be No More Smoke—and which continues to act as a kind of patriarchal steering committee on urban redevelopment. In the succeeding two decades the city razed the clutter of rotting buildings located at The Point, where the Allegheny and Monongahela Rivers meet to form the Ohio; enforced the anti-pollution laws; and cleared the skies of the smoke that once had hung over the city with a black pall (downtown office workers used to bring an extra shirt to work because the one they wore inevitably became filthy on the way downtown). Pittsburgh has begun to arrest the exodus of people and industry, has reduced unemployment, and has begun to erect the biggest industrial and commercial office buildings (as well as apartment houses and hotels) between New York and Chicago.

In 1958, with the Renaissance well under way, Pittsburgh began to turn its attention to human renewal—and especially to the public schools. These schools, like many of the city's other major enterprises, operate under a benevolent dictatorship, headed by a fifteen-member Board of Public Education appointed by the judges of the Court of Common Pleas. A thoroughly nonpolitical organization composed of businessmen, labor officials, housewives, and people who can only be described as "class," the board directs the operations of eighty-eight elementary schools, twenty-three secondary schools, 2,800 teach-

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ers, and the education of 77,000 students. (Some 50,000 other Pittsburgh children attend parochial schools.) Under two dynamic superintendents, Calvin Gross, who was later hired—and fired—as superintendent in New York City, and the incumbent Sidney P. Marland, Jr., the schools broke out of the urban smog and into the broad uplands of foundation grants, compensatory education, team teaching, as well as a Pittsburgh Scholars Program for the advanced 20 per cent, a progressive vocational education program built into comprehensive high schools, and an imaginative campaign of community relations that has brought the city substantial increases in state aid.

WHAT makes Pittsburgh unusual, however, is not the programs, but the fact that the school system, under its benevolent patriarchs, has managed to take the initiative—to lead rather than respond—and to acknowledge its problems with candor. Pittsburgh is perhaps the most pragmatic of American cities; its Republican businessmen accept federal renewal funds with delight, collaborate with the Democratic political machine of former Mayor and Governor David L. Lawrence, and seek all the outside aid they can get. Thus, by the time large sums of federal money became available for education and poverty campaigns, Pittsburgh's schools, aided by Ford and Mellon Foundation grants, had already developed plans for compensatory education, had initiated programs that anticipated Head Start and Upward Bound, and had begun to collaborate with the University of Pittsburgh and Carnegie Tech in writing new courses and curricula.

New administrators were appointed, salaries were increased, and the entire system was oriented to new approaches and attitudes. At the same time the board also managed to head off the crippling controversies about segregation, busing, and neighborhood schools that keep other Northern school systems on the defensive. With the addition of the federal money—which Pittsburgh quickly received—these innovations have been refined and extended. Team teaching is now standard fare in almost half the elementary schools, the entire vocational program has been revamped, and plans are being drawn for a $100 million program of new school construction that will accommodate every Pittsburgh high school student in one of five Great High Schools by 1975.

"Pittsburgh," said a school administrator, "is trying to stay a jump ahead"—ahead of educational development, of the need for trained personnel, of the civil rights revolution, and of general social and educational problems that are driving middle-class families out of the centers of most other cities. "We're anticipating consequences," said Marland. "I don't know if we can maintain it [the momentum], but we have a chance to make it as a city—a better than fifty-fifty chance. People put down roots where there is quality education. What we want to do is arrest the flight of the whites—to bring them back from the suburbs. The world of the year 2000 is now being cultivated in the cities. This is the place for children to be living together and learning together for the good of the white as well as the Negro child."

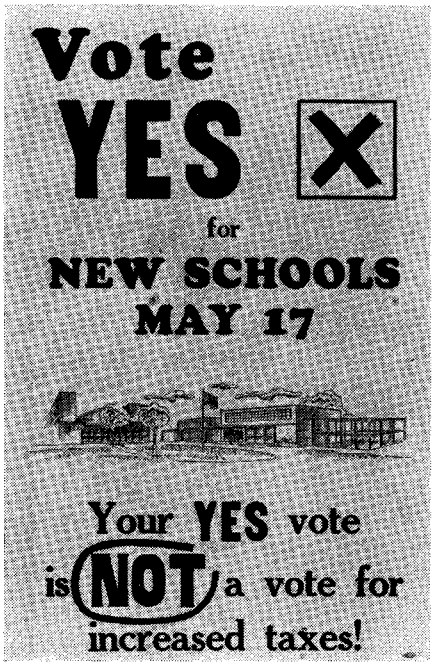
Part of the program of staying ahead lies in the administration's willingness to recognize problems and to discuss them with the community. Even its most severe critics—and there are relatively few—usually concede that the board and superintendent are "sincere": that they are making serious efforts to alleviate segregation, to upgrade ghetto schools, and to plan significant academic programs for all children in all of the city's institutions.

Pittsburgh's schools, now about 38 per cent Negro, are as segregated as those in most other Northern communities. Of the city's 600,000 people, 17 per cent are Negroes, who live in the ghettos or near-ghettos on the Hill, the Homewood-Brushton District, and the North Side. Because of the city's Appalachian topography—a landscape of hills, deep ravines, and rivers that separate it like so many walls—the ghettos cannot spread as rapidly as they might in other places, but they are ghettos nevertheless.

Two-thirds of Pittsburgh's Negro school children attend elementary schools that are more than 80 per cent Negro; more than half the Negro high school students are enrolled in institutions that are predominantly black. As everywhere else, the Negro schools compile the city's lowest reading scores, its greatest percentage of academic failures, and its most severe social problems. (It should also be said that among the ten schools with the lowest reading scores, one is 85 per cent white.) And yet, the city has faced no major boycotts, no suits, no race riots. Negro leaders have access to the School Board and the superintendent, they serve on the school administration's advisory committees, and they are frequently consulted (if not heeded) on policy decisions. What Pittsburgh considers to be Negro militancy would be regarded as Uncle Tomism in New York. ("I call him Pat," said Marland about one NAACP official. "He calls me Sid.")

Part of this situation is the consequence of a history of reasonably good race relations, and of a relatively low immigration of southern Negroes; part is the result of the system's willingness to acknowledge its problems; and part is probably sheer luck. "There is constant

In its successful campaigns for new funds, the Pittsburgh system circulated posters and photographs of its aging and crowded buildings.



In some of these buildings, classes have sometimes been conducted in hallways for lack of other available space.

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potential for deep trouble," said a school official. But so far the potential has not materialized, and the administrators are doing everything they can to head it off. A year ago they made national headlines by devoting their entire annual report to the problems of segregation, and by offering detailed statistics on the relative performance of white and Negro schools.

"This is not a success story," the report said. "It is a statement of the tremendous social demands now directed toward the public schools. . . . We have a serious condition of racial segregation in Pittsburgh, and of de facto segregation in its public schools. Negro boys and girls in large numbers are being educated separately from white children. We also have a serious condition of inferior academic accomplishment among many Negro boys and girls. These conditions are of deep concern to the Board of Education. The swift changes in racial composition during the ten-year period (1955-65) give us little hope for predicting a stable balance [among certain secondary schools] unless, contrary to the prevailing civil rights position, we establish a quota arrangement to prevent resegregation."

None of this, of course, is news in any Northern city. What is new, and what drew attention, is the openness with which the school board was prepared to discuss it. Since the publication of the report, the board has appointed an advisory committee on desegregation which includes Negro community leaders from Homewood-Brushton as well as several civic eminences, and has announced its plans for the five Great High Schools, each of them accommodating about 5,000 students and serving an area sufficiently large to encompass children of all backgrounds. Pittsburgh's entire integration program is keyed to these schools. Since Marland and the board have refused to bus or to rearrange school districts for fear of frightening the whites away, they will use the existing high schools as intermediate institutions, abolish some of the old ghetto schools, and, they hope, rearrange the ethnic composition of the remaining institutions to achieve a somewhat better balance.

Sidney P. Marland, Jr., Pittsburgh's Superintendent of Schools—"A chance to make it as a city."

But these changes are at least five and perhaps ten years off. ("You put on a pair of pants one leg at a time," Marland said.) Although a bond issue to help support construction of new high schools was authorized by the voters this spring, and sites are being acquired, it is unlikely that the majority of the children now in the system will derive much benefit from the new buildings or from the ethnic redistribution that they may permit. The city's controversies—mild by the standards of Chicago or Boston or New York—are therefore centered on what happens in the meantime.

"The board doesn't propose to do anything," said Reverend Leroy Patrick, chairman of the NAACP Education Committee. "The present situation is a nightmare; even the superintendent's own figures show that the Negro child is not getting quality education. Marland has talked such a good line. He has enumerated all the things that the schools have been doing in the ghetto, but now I doubt whether there is any further point in talking. I don't think they're really sincere."

PATRICK'S major complaint centers on the board's refusal to consider busing or redistricting as interim measures to alleviate segregation, and on its unwillingness to press for what one board member privately called "instant integration." To Patrick, all efforts to upgrade segregated schools are futile. "If, after putting massive sums of money into ghetto schools, the children aren't doing any better, then it may not be possible to achieve excellence in segregated classes," he says.

Despite Patrick's accusations of insincerity (a serious charge in Pittsburgh), most of the city's Negro community remains quiescent, if not apathetic. Pittsburgh has no genuinely militant organizations—Negro or white—and there seems to be little enthusiasm for the rowdier style of political action that characterizes more volatile Northern cities. The NAACP is controlled by a middle-class element, and its strength rests with a group of Baptist Negro clergymen who are anything but radical, and who recall—for the benefit of the impatient—days when conditions for Negroes in employment, education, and politics were a great deal worse. The city is providing job opportunities for skilled Negroes; it was one of the first to pass a fair-housing ordinance, and it seems to have a capacity for absorbing the Negro leadership in official positions within the Establishment. (They are sometimes called "Dr. Thomases" by the younger people on The Hill.)

Pittsburgh, perhaps still somewhat stunned by the shocks of the Depression and the labor violence of earlier years, now is a relatively docile town. And given the conditions of education, urban development, and cultural change, most Pittsburghers are persuaded that The City Is On The Move. They acknowledge that there is a power structure, directed in some vague way from "the thirty-ninth floor"—the office suite in the Mellon-U.S. Steel Building occu-

(*Continued on page* 99)

Fact Sheet on Pittsburgh Schools

Total city population			604,300
Public School Enrollment			77,314
Teachers and supervisors			3,300
Schools:	Elementary	88	
	Secondary	23	
	Total schools		111
Budget:			$41,200,920
Sources:	Local tax	70 per cent	
	State	24 per cent	
	Federal and other	6 per cent	

Government: Fifteen-member school board appointed to staggered six-year terms by the Judges of the Court of Common Pleas.

Superintendent: Sidney P. Marland, Jr.

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THE PLAIN PEOPLE

VS.

THE COMMON SCHOOLS

—*Wide World.*

An Amish father is sentenced by a Pennsylvania Justice of the Peace—"Frequently the Amish have been fined for flouting the school code. Repeatedly they have been jailed."

By DONALD A. ERICKSON, *assistant professor of education, University of Chicago.*

TO MANY AMERICANS, the Old Order Amish are a quaint, bucolic folk who wear antiquated clothes, paint hex signs on barns, and drive black buggies – a home-grown anomaly for tourists, and a topic for essays in *National Geographic*. But officials in half a dozen states have waged sporadic warfare to improve Amish education and can scarcely speak of the Plain People without sputtering. Frequently the Amish have been fined for flouting the school code. Repeatedly they have been jailed. Occasionally their belongings have been confiscated. But the flouting continues.

Not long ago, Iowa authorities forced their way into an Amish schoolhouse, only to be greeted by praying fathers, sobbing mothers, and a children's chorus of "Jesus Loves Me"; they chased frightened youngsters through the cornfields; they dragged others, weeping and protesting, to buses bound for the citified consolidated schools the Amish detest. And as usual, the authorities were deluged with insults from people who sympathize with the Amish. As Amish settlements migrate and grow, more states will face the same problems. Groups of Amish have recently moved to Kentucky, for instance, where a full-fledged fuss is brewing at the present time.

On the surface, the issue seems clear-cut. Demanding that all children be given a "decent education," numerous state legislatures have established minimum standards for all schools. Repeatedly the Old Order Amish violate these standards. A small but growing proportion of Amish children are in public schools; however, the private elementary schools most Amish children attend are of the primitive one-room variety, without plumbing, electricity, central heating, playground equipment, teachers with more than an eighth-grade education, and many standard curriculum materials. As a rule, instruction beyond the eighth grade is forbidden. To avoid high school, many Amish youngsters begin the first grade a year later than usual, repeat the eighth grade, attend part-time Amish "vocational high schools"—which some states refuse to recognize—or simply drop out, compulsory attendance laws notwithstanding.

WITH their education thus limited, the Amish cannot produce their own certified teachers, and they generally refuse to hire teachers from the outside; there is trouble, consequently, in states requiring that private school teachers be certified. However, in some states many other criteria are involved. During 1959-60, after visiting twenty-two Amish elementary schools, the personnel of Ohio's Department of Education judged all to be in violation of eighteen of the state's thirty-nine minimum standards for nonpublic schools, while only one standard (relating to length of school day) was met by all twenty-two. All of the schools were reported as failing, for example, to comply with state demands for a term of specified length; teacher personnel records; graded courses of study in language arts, geography, history, mathematics, natural science, health and physical education, fine arts, first aid, safety, and fire prevention; provisions for staff growth; teaching aids; adequate instructional materials; supplementary textbooks and references; and satisfactory heat, light, ventilation, water, and sanitary facilities. When nine Amish "vocational high schools" were visited, all nine were judged to violate seventy-nine secondary school standards. According to Ohio authorities, the Amish schools have not improved significantly since then.

But contrary to a common view, this noncompliance represents more than stubbornness or stupidity. It is calculated to preserve the highest Amish values. At the heart of the Amish culture, reinforced by religious tenets and a long history of persecution, is the view that the larger society is evil. The Amish are taught to keep themselves peculiar—a separated people. They are knit together by kinship, common unquestioned values, and customs that mark them off visibly from everyone else. By emphasizing mixed farming as a way of life, they limit the need for outside contacts. Reliance on horse-and-buggy transportation keeps the basic social unit small, facilitating surveillance of behavior. Community norms prescribe ways of acting in such detail that most early symptoms of rebellion are detected. The *streng meidung*—the strict shunning of those who violate Amish rules, even by spouses and other members of the immediate family—is a powerful enforcer of obedience.

Like other social systems, Amish society is organismic, composed of mutually dependent parts. Alter one component and the rest will change in response, often in irreversible, self-reinforcing fashion. Allow automobiles, radios, telephones, and modernized clothing, and the individual feels less distinct from the

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dominant social order and starts to internalize its values. Take away farming as the predominant occupation, and exposure to alien folkways is vastly increased, for more complex callings demand more formal education and bring interdependence in their wake. Inure the child to the consolidated public school, replete with such luxuries as bus rides, plumbing, and electrical devices, and he is less likely to tolerate the taboos of his culture as an adult; furthermore, his peers and teachers will often influence him to defect. Give him a modern secondary education, or even too elaborate an elementary education, and he will frequently gain aspirations for, and access to, pursuits that are outlawed for an Amishman. Expose him too long to the lure of learning, and he will hunger for the higher education that will alienate him still further from his origins.

On the other hand, rapid assimilation is not the only danger confronting

—Bob Wheaton (Monkmeyer).

"Some school boards seek teachers sympathetic to the Amish position."

the Old Order. If the Amish permit no adaptation to their changing environment, their culture will soon prove unworkable and the community will disintegrate. This eventuality may be most imminent when the Amish are threatened, for then, rather typically, they seem to emphasize norms that otherwise would have been abandoned; as a result, disruptive pressures are created, particularly for the young. When overt attacks cease, the settlements appear to strike a more realistic balance between rigidity and capitulation. It is in these relatively peaceful situations, one suspects, that the Amish are most likely to perpetuate important cultural distinctions while avoiding alienation, marginality, and anomie.

One fact is often ignored by public officers: In terms of the Amish culture, the Plain People's approach to education may be one of the most effective yet devised. Their success in training the young to be farmers has impressed many agricultural experts. Unemployment, indigence, juvenile delinquency, and crime are surprisingly infrequent. Amish prosperity and self-sufficiency are legendary. These are not the characteristics of a preparation for adulthood that has failed.

Perhaps it is the very success of this upbringing, as reflected in enduring Amish communities, that arouses the ire of some bureaucrats. In the Iowa conflict, county officials reportedly declared, "We are going to assimilate these people, whether they want to be assimilated or not!" When asked about the ethics and constitutionality of such an approach, the officials replied that they couldn't see what was the problem. Part of the antagonism was occasioned, apparently, because the Amish put too much money into ironware crocks and not enough into local purchases. When the cash registers stop ringing, businessmen become conscience-stricken over the limited educational opportunities of Amish children nearby.

MOST states with Old Order Amish populations have attempted—generally with little success—to compel the Amish to meet the educational demands that apply to everyone else. But the statutes in these states do not empower public authorities to close substandard schools; the only means of enforcement is to prosecute, under compulsory attendance laws, parents who send their children to these schools. When Amish parents are fined, jailed, or deprived of their property, those who have acted against them are blistered by angry protests from people sympathetic to the Amish, as in the Iowa incident, and nasty publicity results. Elected officials soon find it morally or politically prudent to arrange a truce.

On most of these occasions, the Plain People emerge as unyielding as ever, while the well stung authorities retreat, hoping for more effective means of enforcement and, in the interim, seeking new ways of winking at infractions of the law. At times the winking verges on pure cynicism. The Ohio code permits youngsters to leave school only after age sixteen, because, according to the orthodox view of the legislative intent, all future citizens need at least nine or ten years of meaningful formal instruction. But a leader in the Ohio Department of Education suggests that Amish children may comply with this provision by starting a year later than usual and spending two years in the first grade!

The Ohio situation illustrates the impasse that usually results from attempts to impose customary educational standards on the Amish. Officials of Ohio's Department of Education insist that virtually all Amish schools in the state are operating in defiance of the statutes, but these officials are painfully aware of popular support for the Amish and despair of enforcing the law without authority to close the schools rather than prosecuting the parents.

Pennsylvania long ago adopted a different approach to the Amish educational problem. After several embarrassing confrontations had occurred, George Leader, then governor, arranged a reinterpretation of the school code to legitimize the Amish educational pattern. Since that time, Amish elementary schools have been required to maintain school days and terms of standard length and to file adequate attendance reports, but practically no other stipulations are made—teachers, for instance, need not be state-certified. Children who complete the eighth grade and are at least fourteen years old may enter the Amish "school-work program" in "vocational high schools" until they reach the legal school-leaving age of sixteen. In this program, students perform farm and household duties under parental guidance and attend classes for a few hours each week. Many educators feel, however, that Pennsylvania has thus abdicated its responsibility to see that all future citizens receive an adequate education.

In a few areas, a third policy has been adopted with some success. The Amish are provided with small public schools in their rural settlements rather than being assigned to consolidated schools in neighboring towns. (In a few instances the Hutterite colonies in Montana enjoy the same privilege.) The boards of these public schools seek teachers sympathetic to the Amish position and in numerous other ways ensure that the religious sensibilities of pupils and parents are not offended. The arrangement provides Amish youngsters with state-certified teachers and more modern curricula and facilities than are found in private Amish schools. Governor Hughes now is attempting to establish this type of framework in Iowa.

Some legal scholars see such an explicit concession to a particular religious group as an establishment of religion, forbidden by the First Amendment. But the approach may be constitutional if viewed, not as a set of exceptions for a single sect, but as simply one application among many of a universally valid principle. To be effective, educational programs must be fitted to the cultures of the pupils served, whether these pupils come from Amish, Hutterite, Puerto Rican Catholic, upper-class WASP, or lower-class Negro backgrounds. However, most Amish would probably balk at a compromise of this type, as many have already done. Not only does it expose the young to teachers with alien

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—Jane Latta (Monkmeyer).

For Amish children, "kitchens, stables, markets, and fields, not classrooms, are the principal educational facilities."

values but, unlike the days before school district reorganization, the schools in question are governed by boards rarely drawn from the immediate communities.

As a way of considering the state's responsibility for Amish education, it may be useful to examine three reasons for state intervention that are commonly proposed. A source of frequent misunderstanding must be identified at the outset: Much of the legislature's freedom to prescribe for public schools derives from the fact that the state is the proprietor—the piper-payer. Logically, state regulation of privately supported schools must be based on other grounds. In at least three cases, the Supreme Court has distinguished between government's power to regulate institutions which it supports and its power to regulate all schools, but the distinction seems overlooked by law-makers, administrators, and judges in several states. Often the statutes demand in effect that public and nonpublic schools be much alike, though the *raison d'être* of nonpublic education is to be different from public schools.

Some states are moving toward a single set of standards for public and nonpublic schools. In Ohio's Hershberger case, the Court of Appeals for Hardin County declared: "The sole question in this case is whether the instruction provided in the private [Amish] school attended by defendant's children was equivalent to the instruction given children of like age and advancement in the public schools of the district." Little attention was given to the claim that the Amish educational process is obviously adequate for life in the Amish community, while the education which the state demands is a threat to the community's existence. Ironically, the argument is unlikely to reach the ear of the Supreme Court, where more sensitivity to individual liberties seems generally to obtain, for the Amish have religious scruples against litigation.

As if to emphasize further that Amish schools must look like public schools, though the two types of institutions are geared to drastically different settings, Ohio's attorney general has twice ruled that nonpublic schools must observe the same hours and school terms as public schools in the same districts, even when the public schools choose to operate for a longer period than is required by law. This extreme concept of equivalence, if followed consistently, leads to ludicrous conclusions. If the public schools in a neighborhood decide to experiment with year-round instruction, for example, nearby nonpublic schools will have to do the same, no matter how little evidence is available to defend the innovation.

Even if the states must somehow regulate nonpublic schools, the demand for similarity is difficult to defend. It assumes that one may successfully impose upon the child educational programs that are essentially irrelevant to, or in conflict with, his previous experiences and current aspirations. It ignores the negative attitudinal and cognitive consequences that might ensue if Amish children were suddenly bussed into unaccustomed surroundings to be taught by teachers unsympathetic toward Amish customs, to associate with peers who maintain an incompatible life outlook, and to study subjects in which they have little or no interest. It implies the same blind application of inappropriate treatments to which the culturally deprived in the great cities have been subjected for so many years.

The concept of equivalence leads to simplistic comparisons. In the Hershberger case, advantages unique to the public school were emphasized; advantages unique to Amish education were brushed aside. What happened within the four walls of the public schoolhouse was compared merely with what happened within the four walls of the Amish schoolhouse, and the fact that Amish children are educated largely outside school walls was deemed irrelevant. The Amish community assigns only limited functions to formal instruction, requiring the school merely to teach the three Rs. Yet away from the schoolhouse, each child undertakes a series of tasks under parental tutelage. Kitchens, stables, markets, and fields—not classrooms—are the principal educational facilities.

Many public educators would be elated if their programs were as successful in preparing students for productive community life as the Amish system seems to be. In fact, while some public

(*Continued on page* 102)

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THE UNFULFILLED PROMISE OF ITV

Judith Murphy and Ronald Gross, members of the Academy for Educational Development and co-editors of "The Revolution in the Schools," have recently completed an appraisal of the current status and future prospects of instructional television. The study was commissioned by the Fund for the Advancement of Education, a Ford Foundation subsidiary which has been prominent in encouraging schools and colleges to experiment with this new medium. "Learning by Television," the complete report of the authors' findings and recommendations, is available without cost from the Fund, 477 Madison Avenue, New York, New York 10022.

By JUDITH MURPHY
and RONALD GROSS

AFTER MORE THAN a decade of intensive effort and the expenditure of hundreds of millions of dollars, instructional television seems to have arrived at a limbo of promise and partial success. Whether measured by the numbers of students affected, by the quality of the product, or by the advancement of learning, televised instruction is still in a rudimentary stage of development. "If something happened tomorrow to wipe out all instructional TV," one of ITV's best known and most indefatigable proponents said recently, "American schools and colleges would hardly know it was gone."

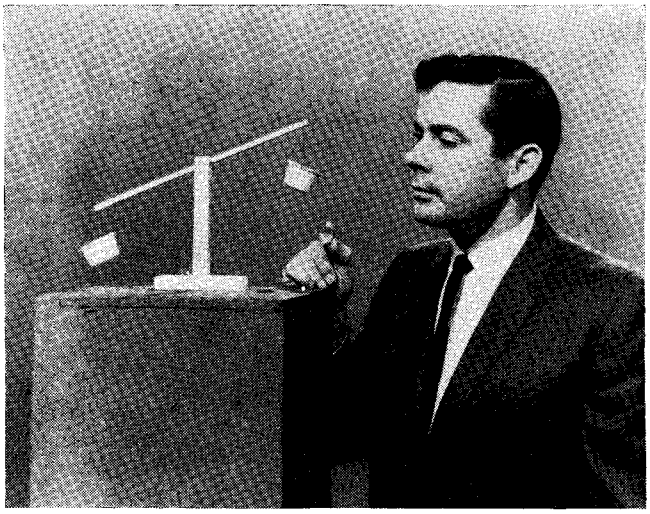
The medium can take credit for helping understaffed schools to cope with ever increasing enrollments and for scattered demonstrations of educational excellence. But television has hardly transformed the way we "do" education, nor has it significantly improved the learning of most students. In short, TV is still far from fulfilling its obvious promise. Television is *in* education all right, but it is still not *of* education.

That televised instruction has achieved even its present modest success is, perhaps, a marvel. The achievement has taken not only massive pump-priming by government and private foundations, particularly Ford, but also the combined efforts of a wide array of enthusiasts: veterans of educational film and radio, communication specialists in the universities, foundation executives, workers in adult education, private citizens concerned with the quality of education, industrial promoters, free-wheeling school superintendents, occasional professors, teachers, and early fugitives from the wasteland of commercial television. Above all, perhaps, it took a blissful unawareness of the obstacles ahead and the sophistication this innovation would demand of its practitioners.

ANYBODY who tries to assess the current state of the ITV art arrives at conclusions which, on their face, are contradictory. After spending many months, as we did, viewing classroom programs, reading the literature, and talking to a variety of people concerned with classroom television all over the country, one cannot help but conclude that: 1) there is a surprising amount of televised instruction in America's schools and colleges, though not really as much as available statistics suggest; 2) very little of it is "good," by any definition of the word; and 3) somehow the potentiality for real achievement is still there, ready to be harnessed to educational purposes. In short, there are enough hopeful portents – governmental, technological, educational–to suggest that despite the discouraging record to date, ITV may very well be on the threshold of a bright new future.

BEFORE suggesting these hopeful portents, we should take a look at the record. A quarter of a century after the first experimental ventures, a good fifteen years after the intensive postwar promotion of ITV, thousands of educational institutions make *some* use of television for instruction. Most of the available statistics are misleading, though not intentionally so: For example, one source purports to show that ITV enrollment increased more than 200 per cent last year over the year before. The drawback to this particular reckoning is that it tallies all student *exposures* to any kind of regular televised instruction, rather than the actual number of individual students exposed to television in class. Thus the well-publicized, but hard-to-believe, figure of 37,000,000 ITV "enrollment" for 1964-65 inflates the number of actual *students* exposed to television: *i.e.*, any student who regularly views two or four television lessons

—*David Powell (WETA-TV, Washington, D.C.).*



—*James E. Stenberg (KOAP-TV, Portland, Ore.).*

Immediacy and intimacy are among the major assets of ITV. Washington's *Roundabout* program (left) makes effective use of both: "How much can you see with just one eye?" In Portland's program *Let's Explore Science* (right) Peter Taylor uses the camera "to sweep youngsters along as colleagues in his inquiries."

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a month or a week counts for two or four "enrollments."

There is no doubt, however, that ITV enrollment, however computed, continues to expand, perhaps even faster than school and college enrollments. The sheer development of apparatus for educational television—the current rapid increase of ETV stations and networks, closed-circuit installations, community-antenna television (CATV) — makes gross expansion of ITV all but inevitable.

Useful refinements of the overall statistics are harder to come by. We do know that ITV has made its mark predominantly in the elementary school. The quantitative impact in secondary schools has been relatively slight—not much greater than its impact in higher education. Scheduling in high school and college presents much more difficulty than it does in the lower grades; and high-school and college teachers evince more ingrained prejudice against electronic rivals than do elementary-school teachers.

AVAILABLE data suggests that most school TV is used as either a supplement to the regular curriculum, or as quite optional "enrichment." This generalization applies particularly to programs broadcast by ETV stations; closed-circuit systems—like the famous systems in South Carolina and in Washington County, Maryland—tend to put much more emphasis on basic instruction. Insofar as television has made its mark at all in higher education, it has been largely to take care of overflow survey courses for underclassmen, usually in public universities.

Many of the schools and colleges that adopted television early are still using it, some of them more intensively now. There has been a steady accretion of new users. But there is scant evidence that the schools and colleges that do use television have made it work toward a substantial improvement in the *quality* of American education. And it is significant that, by and large, the really innovating schools today are doing little with television.

Sweeping generalizations about "instructional television," like those about that other monolith, "American education," are open to easy rebuttal. ITV's brief history is not wholly composed of disasters or, short of that, of brave ventures petering out into a dubious domestication. ITV has its "success" stories, too, where the medium helped to meet serious deficiencies of staff or curriculum: Notable examples are Chicago's TV College, which broadcasts entire junior-college sequences; the closed-circuit system centered in Hagerstown, Maryland; and Penn State's extensive televised on-campus courses. But even the success stories, by and large, support the charge that television has been used chiefly to shore up traditional classroom methods and output.

Rarely have television's distinctive characteristics been thoroughly exploited to change and improve instruction. With certain honorable exceptions, ITV has merely transferred conventional teaching techniques to the screen, or served as a conduit for other media: films, slides, etc. Done right, with well-prepared, stimulating teachers or superb materials selected from other media, such uses of television certainly enhance learning. And it is quite clear that such "impure" uses of ITV will predominate in the future as they do at present. But the distinctive potential of television itself has been glimpsed by many practitioners, and new uses are being demonstrated by an enterprising few.

If TV has one quality that is peculiar to the medium, it is its *immediacy*—its ability to transmit experience instantaneously. "Creative TV," says Patricia Swenson, supervisor of radio-TV for the schools of Portland, Oregon, "is vivid, human, informal, warm, compelling. There can be, strange as it may seem, an astonishingly intimate relationship between TV teacher and child. The Portland schools have been proceeding slowly in their use of television, aiming at quality rather than quantity, but the unpretentious series Dr. Swenson produced, *Let's Explore Science*, has gained disciples all around the country. Throughout the series, the writer-teleteacher, Peter Taylor, uses the camera to sweep youngsters along as colleagues in his inquiries into such things as the pendulum, simple balances, rolling balls, and household liquids. The programs evoke rather than overwhelm the child's curiosity about the everyday world.

Another good example of ITV's breaking out of the old molds is the series of brief, weekly programs called *Roundabout*, produced by the Washington, D.C., ETV station, WETA. Inspired by the Head Start idea, and produced by Dr. Rose Mukerji of Brooklyn College, these programs—probably the first of their kind—are designed, with imagination and skill, to appeal to preschoolers living in urban slums. Now being broadcast for the second time in the Washington area, the taped series has been made available for national distribution and is currently being shown in New York City. Most of the fifty-two programs, which are set in familiar neighborhood backgrounds, make use of Negro children and a young Negro male who is neither teacher nor actor but rather an older brother. They deal with a splendid variety of simple but eye-opening topics: barbers and bus drivers, art (the use of clay and paint), hinges, jobs, families, the ways of turtles. The most controversial program, called *Living or Dead?* inspects a dead parakeet, compares a live goldfish with a dead one, and relates the concept of life and death to human beings, in a very matter-of-fact way.

LESS ambitious, but also direct and lively, is a news program that is put on every morning by children in a Larchmont, New York, elementary school, and that goes by closed circuit to every classroom. Children from the fourth, fifth, and sixth grades—with four teachers as advisors—write, edit, cast, and produce the show, which includes news, weather, editorials.

Closely allied with immediacy is *intimacy*—the fact that TV can bring one face to face with the action in a peculiarly close relationship. For example, the televised scientific demonstration makes it possible for a great many students to see with clarity on the screen what only

(*Continued on page* 103)

—*Medical Television Network (KCET, Los Angeles, Calif.).*

UCLA's series for doctors, broadcast to eighty-one hospitals from Los Angeles's new ETV station, offers an over-the-shoulder view to 3,000 to 4,000 doctors.

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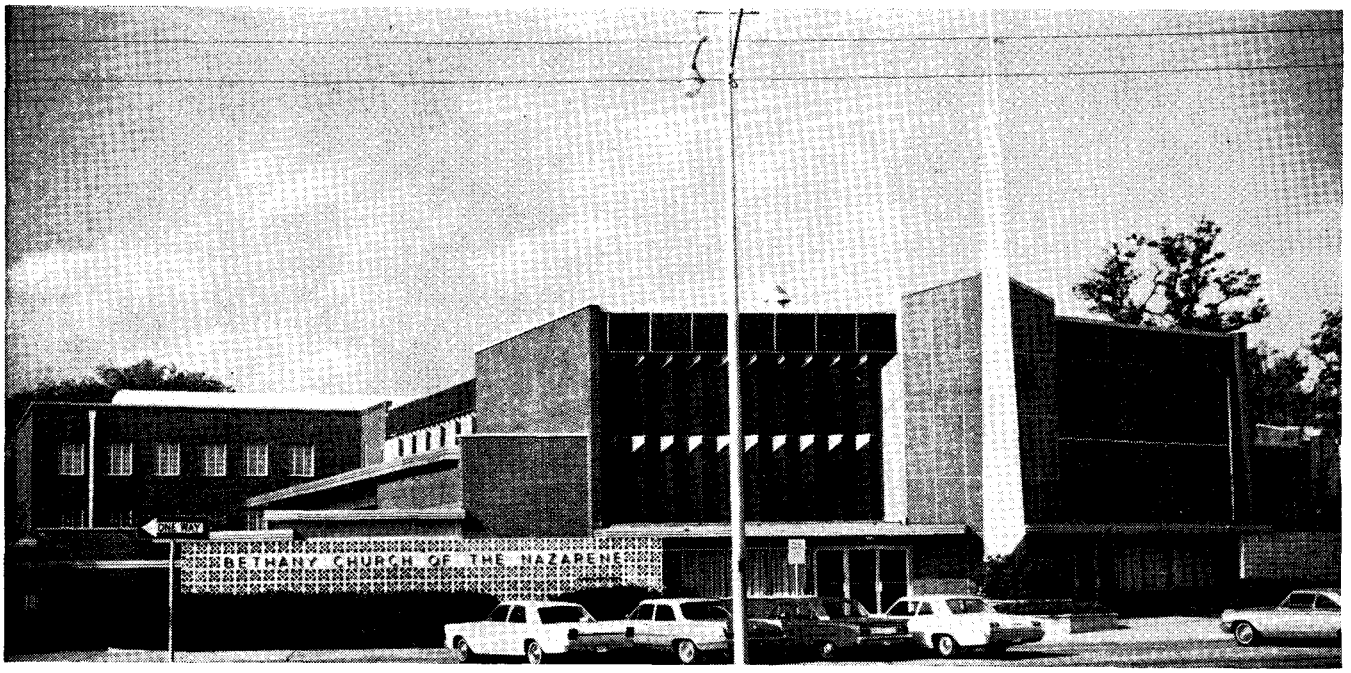

Chapel at Bethany Nazarene College—"Christian faith may convey imperatives which point a direction for an educational program."

THE IDEA OF A CHRISTIAN COLLEGE

In the early days of the republic, nearly all American institutions of higher learning were properly considered "Christian colleges." During the past century an ever growing percentage of students has attended publicly supported colleges which, under our system, are and must be secular, while the ties between private colleges and the churches have grown weaker. But several hundred colleges, some highly prestigious and many obscure, still relate their purposes to Christianity while a few relate theirs to the Jewish faith. Many receive some support from a religious denomination and many make some kind of religious demand on their students. Charles J. Ping, dean of faculty and professor of philosophy at Tusculum College, Greeneville, Tennessee, here offers a rationale for the relationship between liberal education and Christianity.

By CHARLES J. PING

AN EDUCATIONAL INSTITUTION is continuously seeking to become what it professes itself to be. The problem is especially pressing for church colleges. Unless the phrase is meaningless, the modifier "Christian" suggests that the noun "college" is qualified in some significant way. Often, being a "Christian" college has come to mean little more than a plus factor added to a fairly typical college program—chapel services, required courses in religion, the presence of some vocal and committed Christians in the college community, and perhaps some stipulated modes of conduct or campus morality. Or, in a contrasting interpretation, the modifier "Christian" has come to signify little more than a historical connection and financial support by a Christian church.

If this is all that "Christian" suggests, then it does not, in a significant way, modify the noun "college." If this is all it means, then the grammatical form of the phrase "Christian college" is misleading, if not deliberately deceitful, and all the effort, the investment of money and life in this particular form of education as something distinctive, is poorly justified.

Furthermore, this interpretation of the directing force of Christian faith suggests that faith is something tacked on to a program of education which operates independently. It is surely to be granted that the first responsibility of a Christian college is to be a college. If it is not this, it is nothing. This responsibility would seem to be part of the imperative inherent in the word "Christian." A pious pause for prayer, or a diligent study of the Bible, is no substitute for the obligation to provide an education.

The basic task of a college is to provide the setting and occasions for the development of skill and understanding leading to the wisdom to know and to act on truth. Much that occupies the attention of a college campus contributes little to the fulfilment of this basic task. But the role of religion is frequently identified with it. Unless there is some possibility of the Christian faith's making a significant difference in the basic task of a college, then the grammatically pointed phrase "Christian college" should be altered to the less binding relation signified by the phrase "college *and* Christian community"; or possibly consideration should be given to the claim of the Christian college to be an academic and Christian community.

I would suggest that Christian faith may convey imperatives which do point a direction for an educational program, and, in particular, that a liberal arts education may be informed by Christian faith.

Man exists in brokenness and separation; his life is fragmented. Consequently, knowledge is necessarily diffused and the unity of understanding possible for Man is an imperfect one. The impossibility of a unified knowledge is more than a practical matter; it is a recognition of Man's state. Yet, faith defines for the believer what is true in existence, however remote it may be from the present possibilities of existing Man. The Christian faith recognizes the fragmentation of existence while asserting the

This article is based on a paper which originally appeared in the April-June 1965 issue of *Crossroads* magazine, published by the Board of Christian Education of the United Presbyterian Church.

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ultimate unity of the created order in the will of the Creator, and a present reconciliation in life overcoming the brokenness in existence.

The growing isolation of various areas of investigation and the increasing difficulty of communication across the lines is a serious problem in the contemporary intellectual community. One consequence is often a presumptuous preempting of truth. Groups of scholars whose loyalty is to a particular area look with scorn, or at best condescension, upon the intellectual labors of scholars in other areas. As defined by this temper of mind, the task of the instructor is solely to direct students to a proficiency in his given area; students are adjudged competent by their mastery of a given field. The result is a fragmentation of the educational experience. What is often established is a minimal basis for an academic community, an operational agreement which allows the various interests to function with little conflict but with no real common ground and interrelatedness. As C. P. Snow and others have suggested, this fragmentation results in the impoverishment of culture.

A presumption of an ultimate unity directs Christian liberal arts education. It finds expression, not in the achievement of an actual unity of knowledge and understanding, but in a sense of wholeness and an openness to all expressions of human understanding. Accordingly, such education involves a recognition that knowledge is fragmented and that disciplined study and investigation requires division, specialization, and concentration. But combined with this acceptance is an insistence, in an educational program genuinely informed by Christian faith, that real understanding and wisdom cannot be compartmentalized, that the various methods and expressions of Man's knowledge are parts of a greater whole, and that this whole is one truth.

Common agreement within the liberal arts tradition acknowledges the importance of a range of study which has typically come to mean a spread of courses in the humanities, natural sciences, and social science. While valuable, this pattern of requirements generally falls far short of a sense of wholeness and openness, for it carries little demand for the utilization of this knowledge.

Ideally, education informed by one's Christian faith leads to the active engagement of the mind in the interaction of ideas and understanding. The wholeness sought is not comprehensive knowledge in the form of basic information in all areas; this is an irrelevant and utterly impossible ideal. Nor is it openness in the sense of holding all knowledge in complete harmony with the loss of the tension, contradiction, and conflict so necessary for understanding. Beyond courses in chemistry, courses in literature, and courses in sociology, there is need for the study of scientific reasoning as a way of understanding, and of literature as a means to truth. They are indispensable precisely because they are expressions of the whole truth and ways of understanding, at the deepest level, the world and Man.

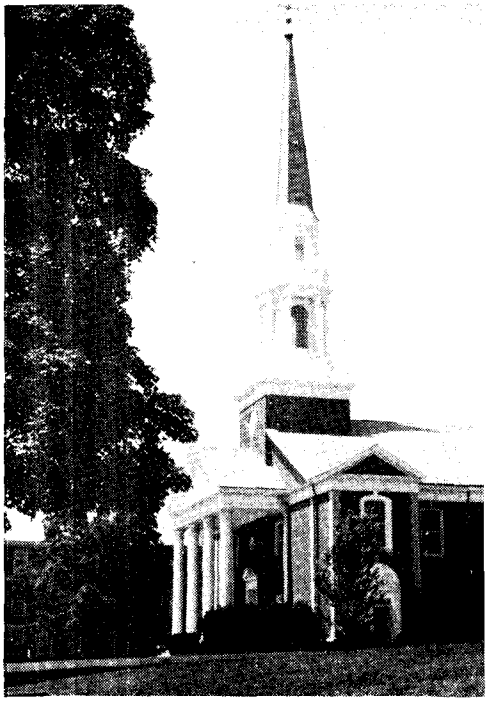
Man lives in relatedness: He is parent, child, husband, wife, doctor, patient, teacher, pupil, businessman, customer, neighbor, friend, associate, co-worker. Human society involves the complex interdependence of life in community. Relatedness and interdependence entail responsibility in the individual's life.

IF it is true that education uniquely equips Man for creative individuality and responsible participation in society, then one of the dilemmas of education is the frequent absence of creativity and responsibility in the lives of college graduates. Retreat from involvement, lack of courage in conviction, willing conformity, and acceptance of mediocrity mock the ideal of responsible intellectuals. Those individuals, supposedly trained by their college experience for the possibility of leadership, are the very ones who color in dull gray the temper and tastes of suburbia and the ethics of the business community.

These are but two aspects of a problem of considerable dimensions in the modern world: the social irresponsibility of the intellectual. It is displayed in many ways. It is manifest, for example, in the lack of a clear sense of obligation on the part of the intellectual to himself, in the failure to be an individual, in the uncritical acceptance of mores and tastes; secondly, in the lack of a clear sense of obligation to others, in the absence of a consideration of responsibility for consequences, both immediate and distant, of a particular act or pattern of action; finally, in a lack of a sense of obligation to society, in the failure to accept a responsibility for conduct other than his own personal conduct, and in the refusal to acknowledge the obligations of the individual for community or organizational behavior and problems.

Stewardship of life is a central theme of the Christian ethic, which views life as a trust held by Man from God. Man is charged to use faithfully and well the talents and opportunities granted him by God. Further, the demand is present that when "a man has been given much, much will be expected of him, and the more a man has entrusted to him the more he will be required to repay."

Life viewed as a trust directs Christian liberal arts education. The result is an insistent concern for the involvement of college graduates in the human community and its problems. Education occasions the development of skills and



Annie Merner Chapel at MacMurray College—"A presumption of ultimate unity directs Christian liberal arts education."

understanding and the equipment of the individual for an important role. Under the impetus of the Christian ethic, this role is interpreted as involving a serious responsibility for the community.

What is called for is a confrontation of students with the demands of the present, the steady challenge to use their abilities and training as participants and not simply as spectators. What is called for is "an understanding of an insistent present," of the fact of changing patterns of character formation and goal

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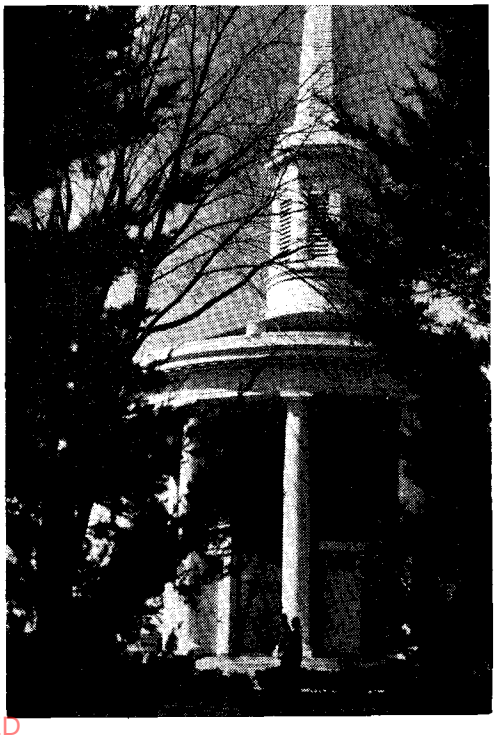
Dunning Memorial Chapel at Alma College—"Ideally, education informed by one's Christian faith leads to the active engagement of the mind in the interaction of ideas and understanding."



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Schools Make News

The Tonsorial Trauma

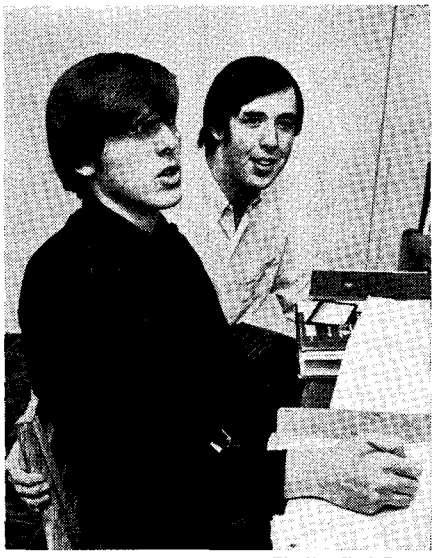
Hair styles may replace segregation as the No. 1 civil rights issue in education this year. The latest spat between pupils and principal received extensive coverage in the nation's press. Two honor students at Forest Hills High School in Queens, New York, spent two weeks in the dean's office for refusing to trim their Beatle-length bangs. Principal Paul Balser said, "Their grooming was disruptive of the learning situation."

Then the New York Civil Liberties Union took up the case and petitioned the State Commissioner of Education to allow the boys back in class. At the same time the City's High School Principals Association officially backed principal Balser and urged Superintendent of Schools Bernard E. Donovan to do likewise.

But Donovan didn't. Long hair *per se* is not a reason for denying a student instruction, said he, nor is an official's anticipation of disruptions adequate grounds. The students were returned to "the learning situation."

A lighter view of the matter was taken by social critic Marya Mannes. Writing in *The New York Times,* she observed:

"Abundant hair, provided it is controlled at nape and sides, is a blessing to many boys who would otherwise look bleak and ordinary. . . . All too soon the youths with the shining long hair become the shorn gray men with the black attaché cases or the close-shaven digits in boot-camp or battlefront. . . . So let youth have its short span of freedom. If adults admired their long hair more, the young would probably cut it off themselves."



—*The New York Times.*

Larry Brand and Michael Bandler—Two weeks in the dean's office.

Something for the Undergrad

The undergraduate scene is shifting as students, administrators, and faculty try to create a closer "community of scholars" and a better atmosphere for learning. Major curriculum changes have been announced this fall by several institutions. Among them, the University of Chicago, in addition to revising its curriculum to provide for smaller classes and less specialization, has created a division called "new collegiate," which will be highly experimental and will emphasize independent study. Students enrolled in this division will have no major field, but will study "the nature of civilization."

Rollins College has introduced an "hourglass curriculum" offering required Foundation Courses throughout the freshman year, to provide an integrated background in the divisions of humanities, social sciences, and natural sciences; a major in the sophomore and junior years (the narrow part of the hourglass diagram); and Re-integration Courses in the senior year—including a seminar in the major discipline, another covering the three academic divisions, and a third in "human values." Other features are required intensive language courses, independent study, and team teaching.

Bluffton College in Bluffton, Ohio, has altered its calendar to accomodate an "inter-term period" in January. For three and a half weeks between semesters most of the campus will engage in intensive study of one issue—this year it will be "The City." The idea is to break down the usual academic compartmentalization and encourage an interdisciplinary approach. Students will be graded "pass" or "fail" and thus not risk their grade-point averages in competition with majors in other fields.

Pass-fail experiments are proceeding elsewhere on a broader scale. Goucher College started this fall a two-year experiment eliminating letter grading for a limited number of courses to be elected by participating students—three courses in the freshman and sophomore years, and five (outside the major fields) in the junior and senior years.

Stanford University is offering undergraduates pass-fail grading in one course each quarter—restricted to courses outside the major and general studies requirements.

Students and Their Deferment

The reach of Selective Service into the educational system continues to lengthen, and people other than students are beginning to question it. The importance of class standing for retaining the student deferment has accelerated the scramble for grades and, they feel, further distorted the purpose of higher education. Draft-conscious students are reluctant to take courses that are educationally beneficial but that could damage their grade averages.

Because of this, at least one college—Haverford—has decided to discontinue class ranking. College officials are quick to note, however, that they have been considering this step for a long time; the pressure of the draft merely brought the issue to a head. "The decision to abandon class ranking was made clearly and only for academic reasons," declared Hugh Borton, Haverford's president.

Other institutions are facing a similar problem vis-à-vis the draft. Wayne State University has decided not to release class standing to Selective Service because officials feel that ranking at Wayne State does not correlate with ranking at other universities.

A recent poll taken by the U.S. National Student Association showed that twelve institutions—among them, Brown University, University of Wisconsin, University of California at Los Angeles, Oberlin College, and Columbia University—will release grades to Selective Service only at the request of the individual student.

At the National Student Congress last August, USNSA called for the ultimate abolition of the draft, except in times of national emergency. At such times, the statement continued, various alternatives to the military should be available—such as the Peace Corps, VISTA, and other humanitarian endeavors.

Selective Service director Lewis B. Hershey, has warned, "Any thought by the registrant that a college deferment is a means of avoiding service or an introduction to avoiding service cannot be tolerated. To do so will surely bring about the elimination of deferments for this reason."

Six of thirteen University of Michigan students who demonstrated last year against the draft and the Vietnamese war have been refused a reinstatement of their deferment. The American Civil Liberties Union is appealing their case on the grounds that the draft cannot be used to punish.

The American Federation of Teachers, at a national convention last month, urged that class standings and grades be

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dropped as criteria by SS because the practice is undemocratic. Convention delegates declared, "This system of selective service is inequitable for minority groups (especially the poor and the Negro) simply because they have not enjoyed the economic and cultural privileges of more fortunate classes."

Beware the Superpatriot

Extremists are still a lurking threat to the schools. The National School Boards Association warns that "superpatriots" have turned their fire on school boards as the source of power and policy in public education. The NSBA and local boards have suffered attacks similar to those felt by the PTA in recent years. An NSBA bulletin describes who the extremists are, how they operate, and how to resist them.

In higher education, professors still find their academic freedom curbed by loyalty oaths and by efforts to silence outspoken statements on controversial issues. The American Civil Liberties Union recently issued a pamphlet advising college teachers of their rights and means of recourse in the face of such attacks. The pamphlet (*Academic Freedom, Academic Responsibility, Academic Due Process in Institutions of Higher Learning*, 17 pp., 30¢) is the result of a year's study by a task force of the ACLU's Academic Freedom Committee (156 Fifth Avenue, New York, N. Y. 10010).

New Routes to the B.A.

Fordham University has launched a 3-3 program that will make college graduates of young men by the time they are nineteen years old. Starting the summer after seventh grade, the youngsters will attend Fordham's Preparatory School for three summers and three school years —the third summer to be spent in study-travel in Europe. After the third year in prep school, they move on to the second set of three—three summers and three school years at the University. The program, Fordham stresses, is not for "gifted" students. "Rather," says President Leo McLaughlin, S.J., "it is designed for the boy who shows signs of outwardness and has the capacity for service as a mature member of society."

New routes to the B.A. are opening for older members of society also. The adult education division of Syracuse University has embarked on an experimental nonresident liberal arts program leading to the bachelor's degree in as short a time as four years. (Such a course usually takes twice as long.) With a residence requirement of only twenty-four days each year (state minimum), working men and women can earn a degree in a reasonable length of time without disrupting their lives.

The program emphasizes independent study; flexible placement takes into account previous experience and knowledge; and comprehensive examinations, rather than accumulation of credit hours, are the basis for completing degree requirements.

The University of Oklahoma has a similar program—with a minimum residential requirement and flexible placement—leading to the Bachelor of Liberal Studies. A report on the Oklahoma plan was published recently by the Center for the Study of Liberal Education for Adults (Boston University, 138 Montfort Street, Brookline, Mass., 02146).

They Said It

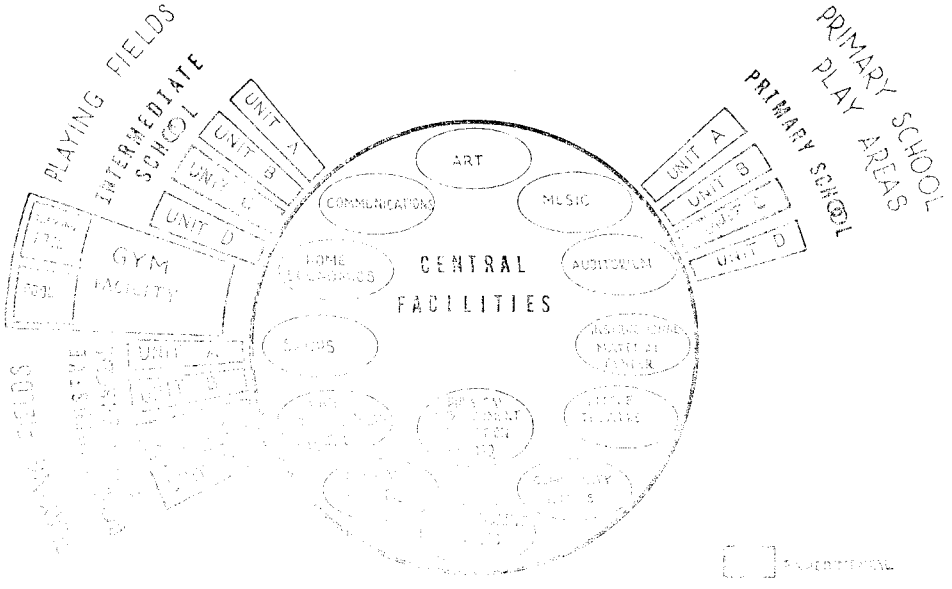
JACK VAUGHN, Director of the Peace Corps: "My fight is with Mother. . . . Looking to a group of young people who had applied to the Peace Corps . . . and then declined to accept the invitation to training, we were informed that negative attitudes from parents bore particular weight. Moreover, it was from the family that the greatest amount of disapproval was expressed . . . More than a third of those who apply and then decline to serve admit to something called 'parental distress.'"

EUGENE S. WILSON, Dean of Admission, Amherst College: "There is no confusion in admission work—there is only chaos."

MARTIN D. JENKINS, president of Morgan State College, and co-chairman of the Mayor's Task Force for Equal Rights in Baltimore, Maryland, noting widespread segregation in the teaching staff of the city's school system: "This cannot happen by mere chance. The odds are a billion to one against it. Someone has set that policy."

Notes

New York City is one step closer now to the educational park it has been talking about for a year and a half. A blueprint for its organization – including curriculum, buildings, and service – is before the Board of Education; construction funds are included in the 1967-68 budget and completion is expected about two years after construction actually begins. . . . Slow-learning high school students learn to read better by teaching reading to slow-learning elementary school students, according to researchers from Columbia University. The researchers, studying a Mobilization for Youth project on Manhattan's Lower East Side, found the high school students not only brought the below-average grade school pupils up to a normal reading level, but made remarkable gains in reading ability themselves. . . . Junior colleges are going up all over the country—190 new ones expected to open by 1970, according to the American Association of Junior Colleges. . . . More students want more education. Data from the Office of Education show an increase in number of college and university degrees granted last June—with master's degrees increasing at a greater rate than bachelor's, and doctorates having the greatest percentage increase of all (up 14 per cent from 1965).



Plan for New York's new educational park provides for primary schools for 2,800 pupils, intermediate schools for 3,600, and a comprehensive high school for 4,000. Students will be grouped in units of 700 each in the primary schools, 900 in the intermediate schools, and 1,000 in the high school. The central unit will offer common facilities for all schools in the complex.

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PERSONAL OPINION

Is Nursery School Necessary?

On this page, each month, an educator, writer, or critic of education is given an opportunity to express his views freely on a topic of his own choosing. The opinions expressed by the author may differ sharply from those of the editors.

By ESTELLE GILSON, *former teacher and social worker, and currently a free-lance writer.*

THOUGH THERE ARE many home situations which require that a child attend nursery school, it is disturbing that middle-class parents who can and should keep their young children at home are not doing so.

Perhaps the pressure parents feel to give their children the "right" start toward the "right" education is responsible for increased nursery school attendance. Certainly it is this pressure which evoked the statement by a former college president that if this trend continues nursery school will "be a kind of advanced placement for the three- or four-year-old going to Harvard." The whimsy in this statement, unfortunately, is apparent only to those looking down the academic ladder. Parents struggling to get their children started up the rungs are decidedly grim and are permitting concerns that belong fifteen years in the future to distort their thinking.

"In nursery school we always share our toys," no matter how sweetly said, is a statement of social pressure. And little Johnny, who at age three doesn't know who or what he is, who is pliable and eager to please, learns at nursery that his behavior is being measured by his peers and teachers, and that life is more pleasant if he can satisfy them all. Surely children must learn to get along with others, and certainly there are values that teachers must bring to the young. But at age three the unshaped child belongs at home developing a conscience, assimilating a sense of values from his family, and learning to listen to his own inner voices. All too soon boys and girls, groups and gang, siren voices of the world will lure him. He cannot be expected to resist at thirteen, if at three he learned to submit.

By limiting the number of children per teacher, nursery schools give close supervision and personal attention to each child, and provide a warm, relaxed atmosphere. The established routines of play and communal rituals of juice and cookies have been developed to teach Johnny to share, to cooperate with others, and perhaps to gain a sense of responsibility. But Johnny is three and it is unlikely that he can learn or retain anything of value for future social living. What he will learn is to expect a kind of personal interest, sympathy, and encouragement that elementary school will not provide. And like others who have been at nursery, Johnny may panic at the sight of the forty-nine classmates in some kindergartens. Nursery has done nothing for him but prepare the way for apprehension, fear, and behavior problems.

The accessibility of play opportunities and facilities not available at home are considered among the advantages of nursery attendance. But these may come at too high a price. For no matter what his parents' reasons for sending him to nursery school, the child who must leave home regularly may feel each departure as a rejection. The more so because nursery segregates the child's play from his home. The three-year-old who finds that his happiest, messiest, most boisterous fun takes place away from his family has learned that the best fun is fun away from home.

Beginning first grade once was a long-awaited pleasure for mother and child and brought Johnny rewards. He became a "big boy." He bought school supplies and knew he would soon read. He went off to school, his face shining with cleanliness and anticipation, while mother's shone with pride and tears. Today's middle-class Johnny at age six has had three years of "school." By the time he reaches first grade he has spent half of his life leaving home on schedule, and mother has given up greeting his return with enthusiastic inquiries into what he did each day. For three years Johnny has sung the same songs, made the same pincushions and smeared the same fingerpaints. If he learned the primary colors, he could have learned them at home without building up a reservoir of boredom. If he started with any intelligence, it has probably withered with disuse.

MOST mothers are subject to some degree of conflict when they send their three-year-olds to nursery school. Those who are more troubled by the conflict or who cannot resolve it comfortably are women who have more rigid concepts of a mother's role. When such a woman sends her child to nursery she feels inadequate and guilty. She fears that she is not a good mother, that Johnny will prefer his teacher to her, and she becomes tense and anxious, particularly about her relationship with Johnny. When he is home her behavior transmits this anxiety to him and may create problems where none existed before.

Mothers who are less troubled by this conflict or who resolve it more easily may do so through the socially sanctioned conviction that nursery school is good for Johnny. This conviction makes sending Johnny to nursery seem an obligation and so helps the mother remain content in her leisure or work. It is so useful a conviction that it prevents objective evaluation of Johnny's nursery school experience.

Objective studies of nursery education were published in 1939 by the National Society for the Study of Education. The conclusion in experiment after experiment—no significant difference between control (non-nursery) and experimental (nursery) groups in I.Q., reading ability, or achievement in elementary school. Experiments reported in 1940 and 1958 confirm these findings. Where a significant difference in "personal adjustments," as measured by subsequent teachers, was found in 1939, *"the superiority was in favor of the non-nursery group."* This result was confirmed in 1961 at Washington University where "non-nursery children were perceived by their [subsequent] teacher to be better adjusted than nursery school children in personal adjustment, relations with other children and participation in group activities."

Therefore, though educators and parents may find that attendance at nursery school answers the specific need of some children, it should be made clear that the assumption that nursery school benefits all children is less rational than rationalization.

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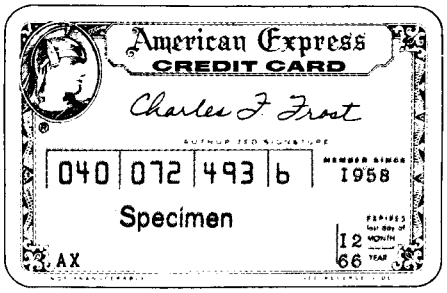

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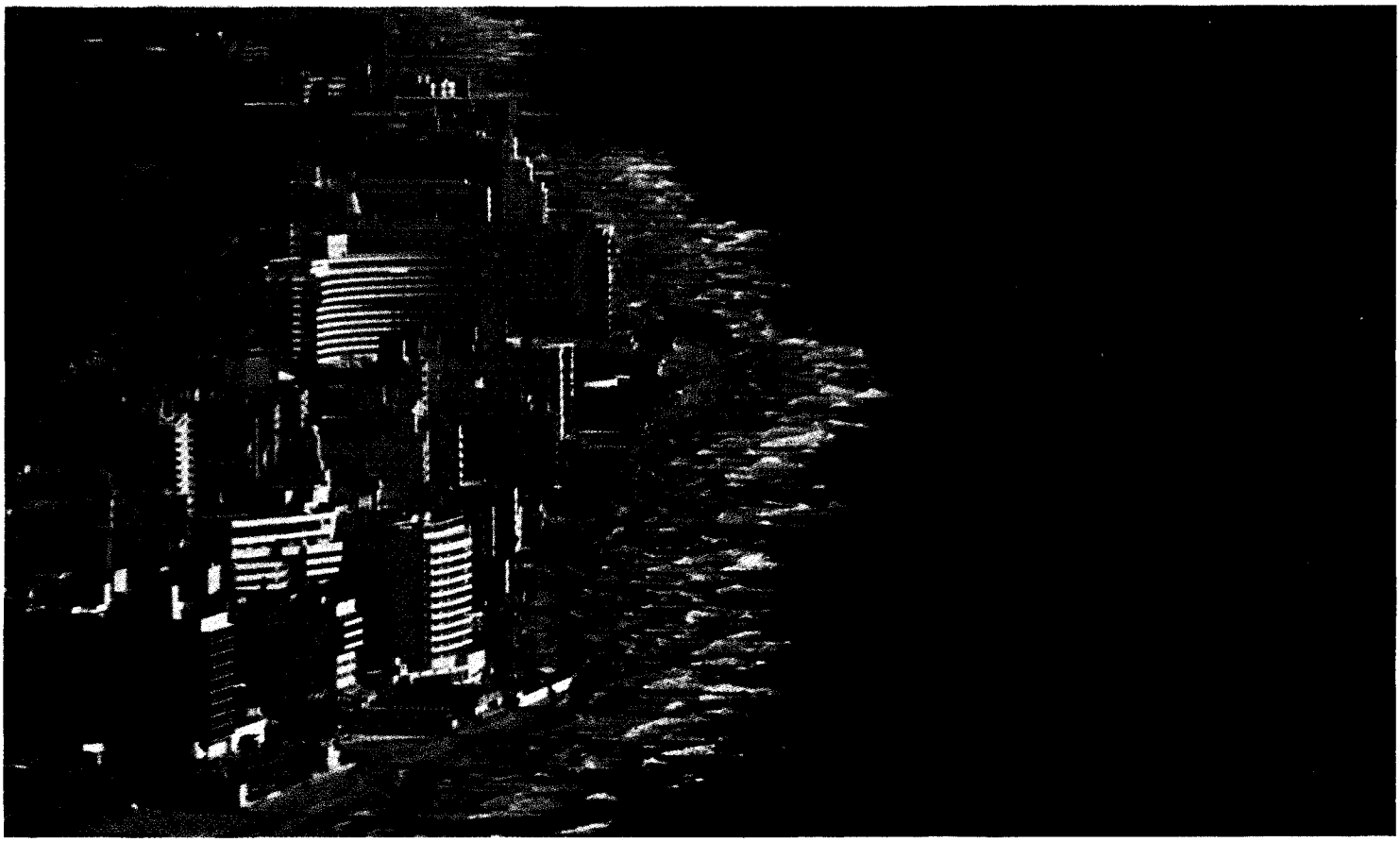

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Voices in the Classroom

The Fertile Academic Soil

HIGHER EDUCATION, already one of the country's largest growth industries, has produced a lively subsidiary in the founding of new four-year colleges. In the past decade more than 150 institutions have been added to the U. S. Office of Education Directory—not counting junior colleges—and some authorities have estimated that new ones are currently being started at the rate of one every two weeks. Among them are places called Eisenhower, Kennedy, Hawthorne, Hampshire, Oak Ridge, Midwestern, Pitzer, and Prescott. They go up in all kinds of places and for all sorts of reasons, and in the lush variety of forms they take they testify not only to the endless American penchant for experimentation and innovation—and sometimes to a great nostalgia for old forms and ways—but also to the growing sense that established institutions and practices are, for one reason or another, no longer adequate.

A number of these ventures are new installations of existing state universities; others represent attempts to establish bucolic academies free from the evils that their founders see in the multiversity and in contemporary intellectual life generally; still others merely reflect local desires for a home-grown hometown college. The overwhelming reason for the fecundity of the academic terrain, however, is sheer numbers. College enrollments, now at 6,000,000, have doubled in the past decade, and the academic market is flooded with customers. "If every degree-granting college or university were to double in size within the next twenty years," said the promoters of the College of Oak Ridge (Tennessee), "one thousand new colleges with an average enrollment of 2,500 would still need to be established." Among the founders of these new institutions are housewives, restaurant operators, and school teachers, as well as academics with a full complement of pedagogical credentials. Everybody can be a Founder.

Despite their diversity, the new institutions often share a sentimental regard for old ways, an apprehension about the dominance of public universities, and a suspicion of the impersonality of all large educational units. Berkeley alone has given the organizers of new institutions enough copy to fill a bushel of brochures. Most of them stress teaching, close student-faculty relations, concern with moral and ethical values, and, whenever possible, private control. Among their most pervasive arguments is that private colleges are freer than public ones. "If one American institution can and should be the bastion of academic freedom," says the brochure of a college not yet open, "it is the private liberal arts college." Many Americans still believe that private support can exempt an institution from original sin.

But it is not only the private institutions that are trying to achieve the virtues of the small liberal arts college. In recent years this goal has been part of the rationale for almost every new start. The new University of California campuses at Santa Cruz and at Irvine, for example, have both committed themselves publicly to something other than the idea of the multiversity. No one these days, it seems, wants to be like Berkeley.

WITH some significant exceptions, the new private institutions also share one other characteristic: They are all underfinanced in a culture of affluent professors, high research budgets, and expensive pedagogical technology. Clark Kerr, the president of the University of California, once pointed out that the sign of an institution on the make "is a mad scramble for football stars and professional luminaries. The former do little studying and the latter little teaching, and so they form a neat combination of muscle and intellect."

The new institutions, struggling to make a reputation, can afford neither good football nor good physics. "Often they have a special gimmick," said an administrator who has worked with several of them, "which helps hide the things they don't have and can't afford." They advertise programs of study abroad (which cost the college nothing), and "independent study," a catalogue entry that, in some institutions, appears to be prompted more by a shortage of good faculty than by any pedagogical or philosophical convictions. Independent study may be the most abused phrase in higher education. The fact is that good professors are not brought by the stork. "They hoped to do everything a new way," said a teacher familiar with the problems of a new college in the Northeast, "but, in fact, they were different in just one respect; they weren't as good because they didn't have the money."

The greatest advantage of a new college is its freedom to try new ideas. Changing a curriculum, it has been said, is like moving a cemetery. New institutions can begin without deadwood, without the encumbrance of entrenched interests, fossilized traditions, and the vast, bulky baggage of alumni, fraternities, and departmental politics. Thus they can experiment in ways that older institutions usually cannot, or will not.

But freedom from tradition also means the absence of experience and sometimes the lack of competence that generate a new college's most severe problems. Many new institutions, pressed for funds, admit students before they have a complete plant, an academic program, or adequate staffs and facilities. The problems of actual operation—of housing students, for example—thus compound the already severe difficulties of planning and development and tend to drive a new institution rapidly away from the intentions of the founders. No one knows how many splendid innovations have become hopelessly mired in the mud surrounding an unfinished library.

Physical and financial realities replace academic visions and generate conflicting demands and explosive tensions. A president, eager to please a donor or to cut instructional corners, runs afoul of his faculty; another antagonizes the donors; a third fights with the trustees he himself selected. One college founder who, after becoming the first president of his offspring, was fired by the board he had appointed, recently reflected on the experience. "Those trustees," he said with some exasperation. "They wanted to run the place like a bank."

A number of institutions, among them Hampshire and Pitzer, begin with the blessing of existing neighboring colleges and with the promise of adequate support and success. But most seem to fly in the face of a national trend that makes it more and more difficult to maintain genuine excitement and intellectual relevance outside major academic or cultural communities and increasingly less possible for the small college to operate as an independent enterprise. Despite the lures of a rural setting or good hunting and fishing, the contemporary academic person is not likely to want to settle in a community remote from his professional peers, from good theater and music. America has thrived on the diversity of its institutions of higher education, but it is more than likely that many of the small institutions now being founded represent a nostalgic gesture toward the past rather than significant or relevant academic innovations.

—PETER SCHRAG.

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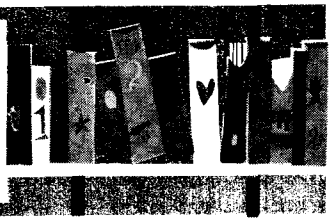
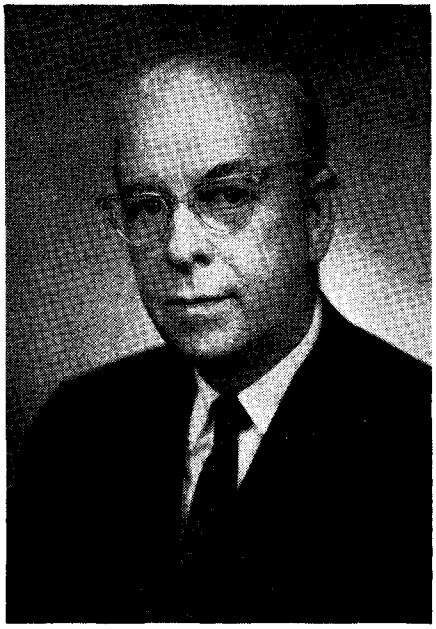
the Editor's Bookshelf



The Council for Basic Education was organized ten years ago by an odd assortment of journalists, scientists, obscure citizens, two or three professors of education, and such noted humanistic scholars as Crane Brinton, Douglas Bush, Howard Mumford Jones, Mark Van Doren, and our editorial colleague, Joseph Wood Krutch, who were united in their belief that "schools exist to provide the essential skills of language, numbers, and orderly thought, and to transmit in a reasoned pattern the intellectual, moral, and esthetic heritage of civilized man." The charter members found good reason to believe that the schools of 1956 had turned anti-intellectual and were overemphasizing the social and recreational aspects of education.

For a decade the CBE has played the useful role of gadfly, launching attacks upon a wide variety of vulnerable but often elusive targets including Life Adjustment Education, pedaguese, Dick and Jane, teachers colleges, educationists, Webster's Third, and the Educational Establishment—including NEA and NCATE, which is the accrediting agency for teacher education. It has lent its vigorous support to the teaching of phonics, foreign languages, mathematics, and history. It has expressed uncritical enthusiasm for the views of Admiral Rickover. It wants all school courses to be taught as separate academic disciplines but is suspicious of newer disciplines such as psychology and sociology, which were not included in the curriculum of our ancestors. But while it is certain about many things, CBE has never quite been able to make up its collective mind about the various Conant reports, federal aid, national assessment, or *SR*'s Education Supplement. (It has at times accused its editors of being able to see two sides to questions such as the proper method of teaching reading—on which CBE knows there is only one side.)

Writing in 1960, Myron Lieberman, who described the CBE as "a conglomeration of viewers with alarm" and "a kind of Progressive Education Association for educational conservatives," predicted that it would "orbit aimlessly in space for a few decades and then wither away, claiming the widespread acceptance of its platform as the reason for its dissolution." Other educators, particularly those of a progressive persuasion, had still harsher things to say. But, as of 1966, the CBE is still flourishing.



Mortimer Smith—Education's gadfly.

The Council's contribution to journalism is a monthly *Bulletin*, edited by Mortimer Smith, which was once described by *Time* as "a cranky, flea-sized publication that subsists on what it bites from the hide of fuzzy-minded educators." To celebrate its tenth anniversary, CBE has published a volume of selections titled ***A Decade of Comment on Education*** (*CBE, Washington, D.C.* 156 *pp.* $1.50).

In his foreword, Mr. Smith says, "The reader of these pages will probably detect a gradual change in tone and emphasis with the passage of the years, a change reflecting gradually improving conditions." The change has been obvious to those who have followed CBE publications: It is clear that CBE has learned a great deal about the problems of education and has found that they do not lend themselves to easy solutions. But the change is somewhat obscured in the present volume by the selection of pieces for inclusion. The fact that only twelve of the sixty-one items are from the first five years of publication while twenty-one come from the past eighteen months leads the reader to conclude that CBE takes greater pride in its more recent statements than in its earlier and more strident pronouncements. And well it might.

In its vigorous youth, CBE was prone to make categorical statements beginning, "All children, without exception, must be taught . . ." But since 1956 its members seem to have discovered that individual differences in learning capacity really do exist and are so great that it is impossible to hold all children to the same high standards of academic achievements. At first CBE placed the blame for poor teaching squarely and almost exclusively on professors of education in teachers colleges but eventually it discovered that most teachers are graduates of liberal arts colleges or universities where they received much more instruction from academic professors than from professors of education. There is even a hint, in recent statements, that CBE may now be willing to admit that professors of education are not all incompetents, that a scholarly knowledge of the subject may not be *all* that a teacher needs to know, and that there may be a place for professional courses in teacher education.

CBE's part in the educational reforms of recent years will be debated by historians. There has clearly been a trend toward the restoration of academic learning to its central place in the curriculum, but whether CBE led the trend or merely rode with the tide is unclear. There have been definite improvements in teacher education since 1956, but the forces behind them were at work long before CBE came into existence. By taking an extreme view and deriding educationists, the Council may have made the necessary reforms more difficult, but it may be that a sharp and brutal attack was necessary before the reforms were possible.

Nothing in the present volume is likely to change the views of those who have taken sides in the educational controversy between those who want to educate the "whole child" and those who ascribe a more limited role to the schools. But readers who approach this book with no previous knowledge of the debate will find it a literate, urbane, and often witty collection of essays and revealing short items. Mortimer Smith is skillful at deflating pomposity, exposing plausible nonsense, and illuminating the dark corners of education. Though he has not become popular with educators he is no doubt aware that popularity is not the proper role of the gadfly.

—Paul Woodring.

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Pittsburgh

Continued from page 84

pied by T. Mellon and Sons, manager of the Mellon interests. But if the Mellons manage Pittsburgh, few people in the city are complaining. Most residents look at the sky, the new buildings, and the parks, and declare themselves delighted to live in Pittsburgh.

The pride of the Pittsburgh school system is the Taylor-Allderdice High School, a six-year institution with 3,200 students, of whom perhaps 70 per cent come from the predominantly Jewish upper-middle-class area of Squirrel Hill, and who, it is generally acknowledged, help give the school its academic standing, its style, and its twenty-nine National Merit semifinalists (in 1966). With the exception of a handful of Negroes who went there as transfers and who, someone said, "have trouble fitting into a place like this," the remainder are the children of industrial workers from the Greenfield area and other sections, who represent a distinct and alien subculture. "There's Squirrel Hill and there's the Hunkies," said a senior. "There aren't many Hunkies in the Advanced Placement classes or in the Scholars classes, so we don't really see much of each other." At one time the hostility between the groups threatened to become so violent that parents and community leaders stepped in to ease the friction; now the tensions are somewhat more subdued.

Allderdice, like the city's other high schools, is a comprehensive institution offering vocational and technical as well as academic programs—all the city's trade schools are being eliminated—but its reputation rests primarily on its academic standing. "That's a terrific school," a taxi driver volunteered. "They're all brains out there. I hear that 85 per cent of them are A students." Teachers are competent and sometimes outstanding, and the administration strives hard to adopt programs relevant and challenging for any student at any level.

In Decker F. Walker's advanced physics class, the talk is about the decline of the idea that Man can explain the world in terms of mechanics—by calculating the effect of measurable forces on particles. Walker, a young graduate of Carnegie Tech, deals with his students in the relaxed manner of a colleague, and they respond in the tones of intelligent adults, not as pupils plugging answers into established clichés. The talk is about models, about the relation of the observer to the phenomena being observed, and about fundamental shifts in outlook—scientific and social—represented by the replacement of mechanical with relativistic descriptions of physical behavior. But this is not a game of explaining Einstein; the ideas and perceptions flow from an understanding of concrete situations, not from grand generalizations or meaningless mathematical hen tracks derived from preordained formulae.

CLEARLY, Walker's class—and others like it—represent special situations. There are courses at Allderdice as perfunctory and drowsy as any in the educational world, with the students accumulating and regurgitating facts, dates, and names. But the tone of the school is that of a striving, serious, intelligent place. The book covers say YALE and STANFORD, the students complain about pressure and competition (and sometimes of boredom), and the talk—at least at the upper levels—is about College Boards, Advanced Placement, and the problem of being admitted to some university other than Pitt.

Approximately one-fifth of the city's high school students are in the so-called Pittsburgh Scholars Program, a city-wide innovation for the academically talented which began three years ago in the eighth grade and is now being extended to the upper years of the high schools. Students in the program are working with the social studies materials developed under Prof. Edwin Fenton at Carnegie Tech, and with new curricula in English, the sciences, and mathematics. Their common approach rests on process-centered, inductive orientation, and on an emphasis on structure and technique, with understanding not only of the material but also of how such material can be organized and ordered, of its limitations, of knowing how we know. Some teachers in Pittsburgh, as elsewhere, still treat these new approaches as they do the textbook, focusing on facts rather than method, but more and more are being given some kind of orientation—either within the system, or in courses at the city's universities—to enable them to take full advantage of the curricula now being instituted. Although these programs are tailored for the academically talented, the administrators hope that teachers, who are limited to two classes of Scholars in a five- or six-period day, will carry the approach into their other courses—that the style of the Scholars will become the style of the schools.

Pittsburgh's programs for the academically able have been matched by innovations in technical and vocational education, areas usually relegated to the lower depths of the academic establishment—depths sometimes so low that one can't tell the shops from the boiler room. More than half the city's students do not go on to college; yet, until a few years ago, only 6 per cent were enrolled in vocational courses. "We don't know whatever became of the rest," an administrator said. In 1963, the city conducted a massive survey of the region's occupational outlook and began to replace its trade schools with a three-level system of technical and vocational training within the comprehensive high schools. The product, now called OVT (Occupational-Vocational-Technical) offers training to students at various skill levels within the same trades: auto mechanics, business, food service, merchandising, data processing, the building trades, textiles, electronics, and other areas. (These courses are not offered at all schools; students who want to work in an area not offered in the home school spend half a day at another school.) In a nursing program, for example, the most able and motivated girls can expect to graduate to further training to become registered nurses; others will become practical nurses, nurses' aides, or hospital assistants. In the courses for laboratory technicians, some students are expected ultimately to qualify for skilled technical occupations; others may not become much more than bottle washers. The major thrust of these programs was to take the stigma out of vocational training, and to prepare young men and women for occupations that will not be obsolete on the day they graduate. There are OVT students at Allderdice and Peabody, as well as at the all-Negro Westinghouse and Fifth Avenue High Schools.

Thus far, with many of the courses hardly under way, the search for prestige has had only limited success; the stigma is hard to erase. Some of the building trades, moreover, are still closed to Negroes, and there is a fear among members of the Negro community that able students are being shunted away from academic programs to make OVT look good. Yet it is clear that the city—partly because it wants to "keep the derelicts off the streets," partly because it wants to ennoble the service professions, and partly because it must diversify its industrial economy—is putting large sums of money and energy into the project. Ultimately, according to Marland, it will be possible, through summer and night classes, for an OVT student to accumulate a full set of credentials for college admission and thereby to avoid

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the fatal choice between academic and vocational training that many students must now make by the time they are fifteen years old. "We want to get to the point where half the students are in some kind of OVT program," said Marland. "We want them to be ready with a marketable skill when they leave school. Even a kid with an 80 I.Q. can be trained for a useful job. The problem is that American schools have never—never—been relevant for the 10 to 20 per cent of the kids at the bottom."

Despite its penchant for innovation and change, however, Pittsburgh is not a city of demonstration projects: What it tries, it expects to institute across the board. And given the likelihood of continued de facto segregation and the pressure of the Negro leadership, however mild, the city is more than ever committed to providing parity education for all children—and to offering compensatory programs for the disadvantaged. Using federal funds, the city is spending an average of $578 per year for each child in disadvantaged areas (compared to the city average of $447), and it is making every effort to recruit and train competent teachers for its inner-city schools. So far, the system has not managed to produce anything like success in its Negro schools, but it may be coming closer than most. The all-Negro Westinghouse High School, for example, has a lot more in common with Allderdice than it does with the image—sometimes more mythical than real—of the blackboard jungle. There are no policemen in the halls, no guards at the doors, and the general atmosphere—despite the misgivings of some teachers and parents—is considerably more relaxed than it is at many of the inner-city schools of Chicago and New York. In recent years a third of Westinghouse's graduates have gone to college, many to Negro institutions, but some also to Yale, Princeton, Cal Tech, and M.I.T.

"I've felt," said Harry Singer, the principal, "that my job is to so upgrade this school that it provides the best education in the city. We've broken away from the ivory tower concept that if a kid doesn't want to learn, that is his fault. The trouble was that we had no program for them." Singer has instituted a Scholars group, despite the early misgivings of some administrators on the grounds that Westinghouse lacked sufficient academic talent. "I said, 'You try to tell the parents in Homewood-Brushton that their kids aren't good enough,'" Singer reported. "At Allderdice Scholars are born. Here we have to make them." Singer is especially proud of his new OVT vocational programs and shops, his garage for auto mechanics, and his child development classes, where the preschool nursery children come from every section—and every race—in the city. The most integrated room at Westinghouse is composed of four-year-olds.

Like most ghetto schools, Westinghouse has its exhausted teachers—people who gave up after their cars were stolen on nearby streets, who have had enough of hostile students, or who have made up their minds that children from the ghetto are culturally incapable of learning. "Some of them tell us in class that they don't care if we learn—they'll get their pay," said a student. "A lot of them aren't trying. But the parents are apathetic, too. If they came in here and complained a little, things might change."

The brighter students feel that there is great teacher turnover (which Singer said is declining), and that the work of the classroom is not rigorous enough. But they also concede that some teachers are good "because they make you work" and because they are clearly concerned about the students. Among these teachers are people like Barbara Polansky, who practice-taught at Westinghouse, asked to be assigned there as a regular teacher, and is now head of student activities; Mary Wilt, who teaches American history and government; and Dorothy Peeler, a Negro who asked to be transferred to Westinghouse from an integrated school, and who now heads the mathematics department. Educated at Fisk, Columbia, and the University of Illinois, where she studied modern

mathematics under Max Beberman, Dorothy Peeler visits the classes in her department, and sometimes takes over from the teacher to demonstrate, subtly, how it should be done. But she is equally concerned about the attitudes of the students, about lack of discipline, and about the mood of the community. "These kids have to be taught to respect themselves," she said. "I've been in integrated schools where all the Negro kids sit together at lunch, and I had to remind them that if a school *made* them sit that way, they'd be picketing at the door."

For anyone trying to assess the schools of Pittsburgh, the central question is whether the biggest problems have been solved, or whether they are still to come—whether the city is ahead of—or behind—the rest of the nation. Pittsburgh's placid history in race relations and its success in taking the initiative in confronting contemporary educational problems have made it a hopeful indicator in the generally bleak picture of urban education.

In 1965, the city won a major victory by persuading Governor William Scranton and the Pennsylvania legislature that the historically inequitable formulas for allocating state funds (which favored the affluent suburbs) needed to be revised. At that time the schools, in collaboration with a citizens' organization headed by Edward D. Eddy, the president of Chatham College, mounted a massive campaign to persuade the community—and the state—that the schools were confronting a financial crisis. As a result, the city now expects to derive more than one fourth of its $41,000,000 budget from the state. Last spring, the system again staged a successful public campaign—this time to gain authorization for a $50,000,000 bond issue to help finance the Great High Schools.

THE schools, and Sidney Marland especially, enjoy tremendous support in the community: Except for a few civil rights leaders such as Leroy Patrick, they seem to have no critics at all. The chamber of commerce has never questioned a school budget, there are no critical taxpayers' associations, no suits, no political battles, not even questions of whether the innovations are necessary—or whether they are significant and effective. Because of this support, the schools have been able to increase salaries—to a starting level of $5,600 and a maximum of $10,100—to open up the administrative staff to new faces and ideas, and to plan the comprehensive high school building program.

Part of the system's strength clearly lies in its leadership. Despite frequent allusions to "the power structure" and to the fact that the whole Renaissance was a product of the happy coincidence of economic and civic interest, it is apparent that nothing could be happening in Pittsburgh without the support of the thirty-ninth floor, and of the industrial and commercial powers of which it is a symbol. The city's appointed board of education, only dimly responsive to the immediate wishes of the electorate, has achieved what politically elected school committees in cities such as Boston have not even approached. "The appointed board in Pittsburgh," said Marland, who was a suburban superintendent before he came to the city, "produces the same results as the elected school committee in a place like Darien, Connecticut. You have to appoint people in the city; the individuals on a board such as this would never run for political office." Given such political immunity, the board can make changes, can consult the community, and can listen to citizens' groups with an Olympian security that the politically ambitious could never afford.

And yet, under the cheerful façade, the system still has deep problems. Pittsburgh's compensatory program—based

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on team teaching and massive expenditures of federal funds—has shown no hard evidence of paying off: There are no validating scores, no data other than the subjective judgments of the teachers and staff. There is, moreover, no hope that there will be any further desegregation for at least five years, and no sign that the exodus of middle-class whites, toward whom so much of the program is directed, has been stopped. At the same time there is a strong likelihood that urban renewal—despite official concern for the housing problems of the poor—will drive more Negroes into the ghettos, and will exacerbate the problems of the slums.

"Given the right conditions—a shooting, for example—we could have a full-scale riot on The Hill or in Homewood-Brushton," said a long-time resident. "We're doing well, but we're not exempt from trouble." On at least one occasion in recent years, a serious attempt was made to burn down one of the ghetto high schools: Only a change in the school's administration forestalled further pyrovandalism.

Perhaps the most serious problem will be simply the maintenance of the initiative and the development of resources—personal and financial—that the schools require. To Marland, finding money (despite the change in the state aid formula) "is going to be a way of life." Like every other city, Pittsburgh is pressed to maintain urban services—in welfare, health, and safety—and still find the funds to run educational programs as good as those of the suburbs. Recent recruiting activities by the American Federation of Teachers have begun to worry certain members of the board, and it may well be that some of the substantial salary increases granted in the past year reflect the threat of AFT organization.

Both Marland and board president William H. Rea want to maintain—and raise—what Rea calls the "professional status" of the city's teachers, and to provide remuneration commensurate to their services. Pittsburgh has already created a "Professional Advisory Committee" of teachers which, Rea hopes, will become the equivalent of a University Senate in shaping the system's policies. Concurrently, the schools are actively recruiting teachers not only in the Pittsburgh area, but throughout the country; they continue to seek foundation support; and they are engaged in a continuing campaign to keep the community informed, and to maintain good relations with it. Marland has a reputation as a great handshaker, and as a person who is accessible to all his critics. "Of course he's smooth," someone said. "You have to be smooth to survive."

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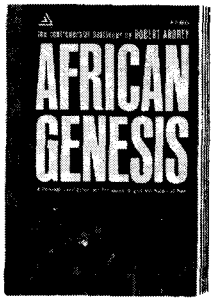

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ucation — what has never been fully achieved in America before. It is attempting to convert what was essentially a one-industry town (sometimes called the Northern capital of Appalachia) into a livable, diversified community, to offer equal educational opportunity for all, to arrest the exodus of the white middle class, and to convert the liabilities of urban life into the advantages that cities have always promised. Rea and Marland and their colleagues feel that they have managed to get the people of Pittsburgh —and the state—to recognize the magnitude of the urban problems, and that the tide is beginning to turn. Some families are moving back from the suburbs, and they are not only the old and the childless. Pittsburgh has attracted a new community of intellectuals centered at Carnegie Tech, the University of Pittsburgh, Duquesne, and other area colleges. It now even gets inquiries from people in neighboring Mt. Lebanon and Fox Chapel—two of the more salubrious greenbelts—who would like to get their children into the Scholars Program. (They can, Marland said, if they move back to Pittsburgh.) The many small school systems surrounding the city are simply not large enough to support the diversity of programs that the Pittsburgh schools can offer.

Pittsburgh expects to trade on its size, its reputation, and on the momentum that the Renaissance provides. It still has a great many problems to solve; it has to invent styles of instruction and programs of organization that can provide fully integrated—and significant—education to all its children, advantaged and deprived. It must continue to find money, staff, and good will. It must solve related employment, housing, and transportation problems. And it must find people. But for the moment, there is a powerful will to succeed. "If we can't do it," Rea said, "then no city can."

—*Max Tharpe (Monkmeyer).*

"Amish education is obviously adequate for life in the Amish community."

The Amish

Continued from page 87

schoolmen strive to outlaw the Amish approach, others are being forced to emulate many of its features. As tax-supported education struggles with the dropout and potential dropout, it is introducing sizable components outside school walls, as in the Job Corps and many other work-study programs. Investigations of teaching and learning indicate that much more differentiation of instruction is necessary and schools are being criticized justly for their standardization and lack of adaptability.

In short, there is no basis in educational theory, research, or experience for insisting, as does the equivalence dogma, that the within-four-walls approach of the typical public school is the only way adequately to educate the nation's future citizens. At times a nonpublic school that provides a particular group of students with a thoroughly appropriate preparation for the adult life they will lead may differ so fundamentally from nearby public schools that the notion of parity is farcical. When are oranges and orangutangs equivalent?

BUT even if the prevailing approach to regulation of nonpublic schools is ill-conceived, some kind of control may be needed. The most common rationale for this control inheres in the view that the state must, as a means of self-protection, require for all children an education essential to good citizenship. The state courts have defended this concept in many compulsory attendance cases, holding that an education is not so much a right guaranteed the individual as a duty imposed on him for the public good.

Assuming the state must protect itself, one consideration is basic: Does the Amish educational approach represent anything more than the reasonable discretion of parents? Does it preclude anything plainly essential to good citizenship or include anything manifestly inimical to the general welfare? Since the recipients of Amish schooling function so well in the Amish communities and the larger society suffers no significant threat in the process, the answer has to be *no*. Unlike other rural youth, the Amish do not gravitate in large numbers to the cities, where their lack of a highly developed formal education might create serious problems. Individuals almost never leave the Old Order Amish culture for the nation's mainstream. The normal movement, accomplished over several generations, is from Old Order Amish to "Church Amish" to Amish Mennonite and thence through a sequence of increasingly modern Mennonite persuasions. As some Mennonites put it, "We are all on the same train, but the Old Order Amish are in the last car." The existing evidence shows no trace of former Amishmen who are struggling unsuccessfully to adjust in the outside world, perhaps partly because they take so long to reach the head of the train and partly because of the habits of self-reliance, hard work, and frugality that are so central in the Amish and Mennonite cultures.

IN most respects the Amish must be viewed as good citizens. They are generally better farmers than their neighbors. Businessmen have found their integrity unquestionable. They do not offend prevailing concepts of morality. Their aversion to political activity, social security, and military service is probably more than balanced by the thought-provoking dissent they contribute to our national dialogue. On the whole, it would be difficult to identify any other ethnic group that has done so little to burden society. If the Amish schools may be outlawed, why not the Amish communities? If it is permissible to live as an Amishman in the United States, why is it not equally permissible to prepare to live as an Amishman?

As a second basis for state intervention, it is maintained that every child should have access to the occupational and ideological options that a modern education makes available, regardless of parental preferences. One is inclined to be cynical, however, when many state authorities express this concern. There is something fishy about a legislator or schoolman who weeps over the limited opportunities of Amish youth and yet shows no pangs of conscience concerning the gross inequities that discriminate against the poor in public education. The state courts, moreover, have been too preoccupied with the self-protection prerogatives of the states to champion individual rights in education.

Nevertheless, the issue of freedom of choice must be taken seriously. With a typical Amish education, the individual would have difficulty moving into the more complex vocations. To expose the youngster to one life view exclusively during the formative years is virtually to coerce him into adopting that view. But while the public school may broaden horizons in the world of work, it is hardly a neutral forum for competing concepts in religion, politics, economics, and other controversial spheres. As a thousand battles in the courts and elsewhere have shown, attempts to make public education neutral in religion and in other ideological particulars have raised problems of the profoundest sort, and the eventual outcome of the efforts is very much in doubt.

Public schools—like Amish, Hutterite, Black Muslim, Lutheran, Catholic, Jewish, Greek Orthodox, and Seventh Day

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Adventist schools—seem inevitably the servants of their constituencies, reflecting the dominant values of the subcultures they serve. (Ask any pacifist who has attended a public school in wartime.) What agency of the state, then, may be trusted to select an educational format so superior or allegedly neutral that it may be imposed on every child? The destinies of the young will often be misguided by parents, but this state of affairs seems far less lethal than the alternative of giving government the ultimate power of indoctrination.

Furthermore, if the state legislatures are genuinely concerned about maximizing the choices available to Amish youth, appropriate steps can be taken that do not infringe the basic rights of parents and threaten to create a new collection of maladjusted, miseducated youngsters. To mention just one possibility: The state could provide special supplementary educational opportunities for defecting Amishmen who wish to acquire the skills and understandings they will need in the larger world. Such programs should represent no inordinate burden. Financially, the costs should be far less than those that would be incurred in educating all Amish children in public schools. Changes in occupation and way of life will be increasingly common in the future, and large numbers of citizens —not just a few erstwhile Amishmen— will require periodic retraining.

It is sometimes argued, finally, not that Amish education is a serious menace to the state or the child, but that the nation would be better off if all cultural backwaters, religious enclaves, and social classes were eliminated. Whites, according to this standpoint, must not be permitted to live entirely apart from Negroes. The wealthy must not be allowed to maintain a lofty isolation from the poor. Religious minorities must be brought into the mainstream of modern society. It is one thing, however, to forbid invidious distinctions in public functions and quite another to stifle self-determination in private affairs, when the individual infringes no rights of others.

To a large extent our form of government presupposes that rationality will win, in the long run, if the market of orthodox and unorthodox ideas is unrestricted. Over the centuries, important contributions have been made by groups that were at such marked variance with the established order as to need some degree of insulation to survive. In retrospect, the efforts of authorities to enforce, in private spheres, their concepts of the good tend to assume a bloody hue. In the words of the Supreme Court, "Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unification of opinion achieves only the unanimity of the graveyard."

ITV

Continued from page 89

a handful could see with their own eyes. As an experienced surgeon performs an intricate operation in an amphitheater before hundreds of students, each of them has an over-the-shoulder view, thanks to television. An extension of this idea is postgraduate education by TV. UCLA's series for doctors, for instance, is broadcast weekly forty weeks out of the year from Los Angeles's new ETV station, KCET (scrambled, to spare the squeamish layman), and goes to eighty-one hospitals and an estimated audience of 3,000 to 4,000 doctors. An incidental footnote which raises more questions than it answers about the medium's peculiarities: KCET finds that doctors experience the same immediacy with taped programs as with those that are live. Films, no; tapes, yes.

Only by constant and sharply focused experimentation will educators ultimately find out what TV can and cannot do, by itself or, more likely, in conjunction with other media. There still is not nearly enough of this kind of probing into TV's potential, as ITV people themselves know best of all. In Boston, for instance, Hartford Gunn and his staff at WGBH brush aside praise for *21-Inch Classroom*. "Far too much ITV transmits no more than a fuzzy image of a teacher teaching in a traditional way, using the traditional and impoverished resources of the classroom," Gunn says.

As a director of *21-Inch Classroom* has put it: "Our programs are still basically *studio* programs—one performer on camera, not much use of guests or location shots. We've worked out a successful formula; we try to avoid too much 'show and tell.' Our programs seem to get the kids involved. But we should be going beyond these tried and true techniques. There are all kinds of experimental things we could and should be doing." Tom Clemens of the U.S. Office of Education states the general charge succinctly: "We've got to stop using instructional television as though it were radio—only you can see the announcer."

What went wrong with the great new medium? It's easy enough to explain, if not to justify, ITV deficiencies to date. Excessive expectations, undue haste, insufficient preparation, lack of rapport between communications people and educators, overemphasis on hardware and gadgetry and on TV as an instrument of *mass* instruction, parochialism—the rationalizations could be continued indefinitely. By the same token, there is a case to be made—and partisans are quick to make it—that ITV has yielded certain benign by-products. If the Midwest Program on Airborne Television Instruc-

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tion failed to fulfill its sponsors' glittering hope of improving the schools of six states, at least it improved the efficacy of school cooperation over this wide area. If the National Program in the Use of Television in the Public Schools never persuaded a broad spectrum of American schools to make television an integral part of the instructional program and thereby advance educational quality, at least it may have opened the door for other innovations such as team teaching and flexible scheduling. If the ambitious Dade County, Florida, experiment went off the track and aroused sharp protest over the misuse of television, at least it did make parents and other citizens realize the mediocrity of much conventional instruction by broadcasting it for all to see.

BUT despite all the extenuations, there is no blinking the conclusion that ITV has failed to do what its proponents still believe it can do. It is still no more than a side show in the big tent of American education. Greatly oversimplified, the principal reasons seem to boil down to two: 1) a product mediocre in quality; and 2) a product put to indifferent classroom use. A few years ago Edwin C. Cohen, who now heads the National Center for School and College Television in Indiana, directed a notable survey of ITV which brought some very disturbing results into the open: The product was generally deficient by every measure, including technical quality, accuracy and adequacy of content, and instructional effectiveness. Reasons for this dismal finding included: excessive concentration on local production for local use; lack of instructional focus; and insufficient exploitation of TV's distinctive characteristics. Said Cohen: "Instructional television is too difficult to initiate, too costly to maintain, and has too valuable a potential for education to risk GIGO [computer slang for 'garbage in, garbage out']."

The troubles multiply when ITV becomes, all too often, a poor product poorly used. ITV's candid self-critics give great weight to its generally inept utilization in the classroom. As Lucille Miller, principal of an elementary school in Washington County, Maryland, has observed: "The highest-quality televised lesson in the world, if misused in the classroom, is worse than nothing." Despite the proliferation of teachers' guides, manuals, and workshops, of questionnaires and other feedback devices, not nearly enough has been done to integrate television into the classroom, either into the average teacher's day-to-day program or, in combination with other instructional aids, into the total curriculum. ("We were interrupted by the telelesson," a teacher once complained to a researcher). For ITV to succeed it needs the allegiance and cooperation not only of superintendents, principals, and department heads but also, and most importantly, of classroom teachers and professors.

It is important to keep reminding ourselves that nothing in the record, however damaging, raises any serious question about the validity of television as an instructional tool. It works. That much is clear. Students can learn from television, as they can learn from teachers and texts, radio, recordings, and films. The definitive word on this subject is still that of Wilbur Schramm, director of Stanford's Institute for Communications Research, who reviewed and analyzed the evidence in 1962:

> Instructional television is at least as effective as ordinary classroom instruction, when the results are measured by the usual final examinations or by standardized tests . . . . [And] employing the usual tests that schools use to measure the progress of their students, we can say with considerable confidence that in 65 per cent of a very large number of comparisons between televised and classroom teaching, there is no significant difference. In 21 per cent, students learned significantly *more*, in 14 per cent, they learned significantly *less*, from television.

There has been, however, sharp criticism of the quality and scope of the research on TV as an educational medium. The bulk of it has concentrated on measuring objective results. Most studies have compared TV instruction with face-to-face, or conventional, classroom instruction, and discovered "no significant difference." But Marshall McLuhan has suggested that measuring television's impact on education by such criteria is comparable to surveying students in the sixteenth century, when the first printed books were just coming into the schools, to find out whether they learned as well from the books as from manuscripts copied by hand.

Moreover, there has been entirely too much complacent satisfaction. As James Loper, director of educational services for Los Angeles's KCET, says: "It's about time we got beyond televised instruction that makes 'no significant difference.' Precisely what we need are programs that *will* make a significant difference."

Mr. Loper's animadversion is echoed in Boston, San Francisco, Chicago, Washington, D.C., Seattle, Houston—wherever there are ITV people. All over the country—in ETV stations solvent and marginal, closed-circuit television projects, in school TV combines, in colleges and universities, in government—there are veterans of ITV's formative years who have maintained their basic belief in its possibilities for education. This hardy band is impatient with what has been accomplished so far. Its members want to move ahead in new ways, exploiting new opportunities, working together as circumstances have scarcely permitted so far. They take courage as support for their efforts grows among businessmen and community leaders, as well as legislators and politicians.

Many recent developments bode well for classroom television. Money is available under the massive school and college legislation of the past two years, and there is the prospect of additional assistance under other federal programs. Meantime the states have been responding, in part by setting up statewide networks. There are even some promising ventures into interstate combines.

ON the local level there has been a steady increase in the number of compacts whereby school systems band together to share the cost and educational responsibility for in-school broadcasts. There is also a healthy growth in the exchange of programs, both informally among individual stations and institutions and more formally, through tape libraries. By thus pooling resources, sharing costs, and distributing the best programs to the maximum number of schools, ITV may outgrow the extreme localism that marked its beginnings.

Technological advances in communications are coming so fast that even the experts were caught off guard by the recent Ford Foundation proposal to use satellites for all network television transmission. Among developments with the most promising implications for instructional television are the increase and improvement in ETV broadcasting and closed-circuit facilities; the marketing of ever cheaper videotape recorders; the extraordinary growth of community-antenna television, which brings educational and commercial programs into otherwise inaccessible places; and finally the heady prospect of a system of satellites for educational communication throughout the United States.

Perhaps of even greater promise to ITV's future than any single technological innovation is the prospect of using the recent technological advances in combination. Today there is a refreshing change from the old rivalry of broadcasting vs. closed circuit. Some experts predict the ultimate relegation of all in-school and on-campus television to closed-circuit TV. This prediction is based on obvious channel limitations and on what may be overly optimistic

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television and of the competitive demands on ETV stations for community programing of all sorts.

Others, especially veteran ETV station people, discount this view, maintaining that broadcasting, although it cannot provide the multiple channels needed for full school scheduling, provides certain vital elements for instructional television: professional skill and salutary public exposure. One ingenious idea would exploit the videotape recorder to get the best of both transmission modes. An ETV station broadcasting around the clock, twenty-four hours a day, could use the hours from, say, midnight to 8 a.m. to feed taped lessons into school videotape recorders. Each school in the system could then distribute these programs throughout the school day to suit its own schedule.

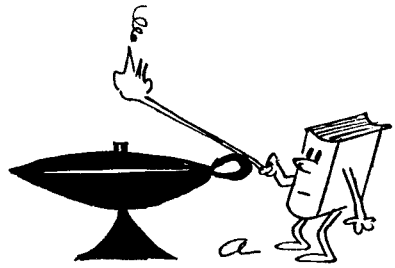
OTHER kinds of combinations, too, may be of great assistance to ITV—for instance, television combined with computers, and the increased use of existing cable and microwave connections for all kinds of educational communication. But more important to education than full utilization of television's cables and microwaves is the growing use of television as part of integrated audio-visual systems, in which television, teaching machines, programed texts, language laboratories, and other tools are combined.

It is just this prospect which has prompted the entry into education of some of the largest and most imaginative corporations in American industry. Often the prelude is the merging of a major electronics corporation with a publishing enterprise. The effect of such enterprises on instructional television is still to be seen. "These firms may get their feet wet by playing around on the fringes of education—for example, in enrichment—as many educational broadcasters do, since this is the easiest to sell," commented Lew Rhodes, assistant director of the NAEB Instructional Television project. "But there's no reason to expect them to be content with that, when the challenge lies in direct instruction. I think in a few years these firms will be right in the mainstream of education, just as textbook publishers are now. They're efficient, they can use mass-market leverage to fund their research, production, and selling operations, and they can afford to hire the best people without the restrictions which hamstring educational producers."

But the most hopeful portent for ITV lies in the imagination and ability of educators and their communications allies. Throughout the country there is a feeling that ITV is marking time, that in the mid-Sixties the medium is at a critical turning point. More and more it appears that if television is to fulfill its potential for enhancing the educational process it will have to be used flexibly and imaginatively to encourage individual learning and it will have to take its place in an instructional system where the classroom teacher plays a new and critically important role as the director of learning. Such reorientation in the role of ITV means a shift in the emphasis on TV as an instrument of mass instruction. It can, of course, like film, bring into the classroom the widest possible view of reality. But with instructional programs pinpointed in purpose, and with TV integrated into the classroom and made estimates of the demand for in-school flexible, ITV could be used for individual as well as mass instruction, and for highly focused purposes in between.

Most ITV observers agree that the only way to overcome limitations of time, talent, and money and still achieve first-class production of instructional programs is by pooling resources. Many believe the solution lies in regional centers serving several or even many states. Only a broadly based operation, they feel, can marshal enough money and talent to produce really superior programs. This need for collaborative action that transcends state lines is critical.

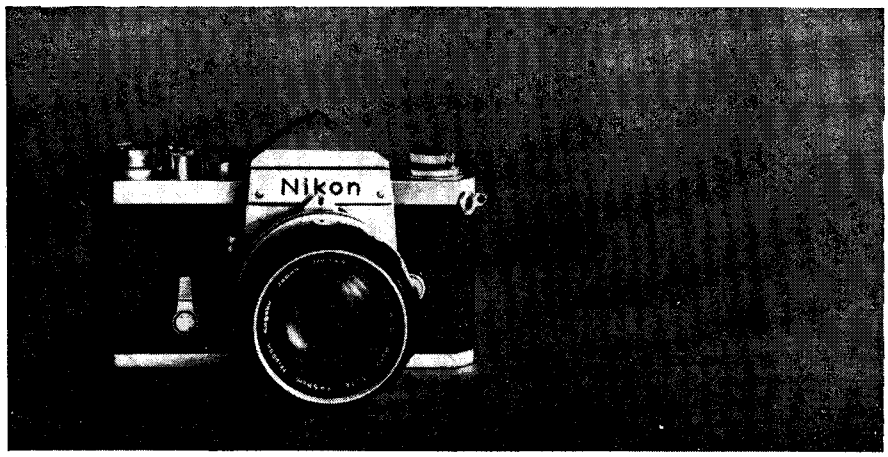
Instructional television is an educational tool whose basic effectiveness has been proved. But its ultimate contribution to improving teaching and learning in America's schools and colleges remains to be determined. As with any tool, the results ITV achieves depend on those who work with it. On them also depend the usefulness, the variety, and the quality of televised instruction.



ITV seems likely to receive the resources that are needed to test its full potential. There is reason for measured optimism. The favorable attitude displayed by federal and state governments, the developing technology, the emerging talents in the field—all may combine to help ITV overcome its present crisis of quality and assume its rightful place among education's most revolutionary tools.

LITERARY I.Q. ANSWERS

Column One should read: 4, 10, 9, 8, 7, 2, 1, 6, 5, 3.



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Christian College

Continued from page 91

choice, described, for example, in David Riesman's *The Lonely Crowd;* of the grave and pressing matter of cybernetics; of a sense of national and international purpose; of the potentials for good and evil present in the developing techniques of the control of the mind; of racial tension and conflict; of the demands of political philosophies and loyalties.

Man lives in relatedness, but his life is defined by his existence as an individual. What a man does with the ultimate fact of his own solitariness determines his existence, for this is his personal faith. The answer to questions of meaning and direction, consciously or unconsciously spoken in life, define for the individual who he is, where he is going, and for what end.

Life is commitment. The issue is not whether a commitment is present in life, but whether this commitment is an examined, critically affirmed concern, or an unthinking compulsion, and, further, whether this commitment is understood in terms of the consequences which follow from it. If the individual is to be an integral man, he must consciously accept the demands and promises which his particular commitment place upon his life. This "If . . . then" characterizes integrity following critical affirmation.

To develop a capacity for judgment and the will to exercise judgment is widely accepted as one of the ends of education. Whether the validity of a factual or mathematical analysis, or the degree of verification for a hypothesis, or the worth of an act of creative imagination and technique is at issue, education leads to the point of judgment. But all too often at the level of the acceptance of an imperative to exercise judgment in the issues of existence, meaning, and values, the educational process is strangely quiet, or consciously repudiates such judgment as inappropriate.

The certainty that the determination of meaning for existence and the identification of commitments which direct life is a matter of consummate importance informs Christian liberal arts education. The witness of the academic community is to the demands of the examined life. Thus, while an academic community identifying itself with the Christian tradition may freely confess Christian faith as a convictional statement of meaning and direction, only the individual in the decisiveness of his being can affirm meaning for existence and profess a personal faith. It is not the enforcement of a particular faith, but the recognition of importance, content, and implications of commitment in

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life that is the imperative for this educational process. The acceptance of the direction of Christian faith for liberal arts education finds expression in the insistence that education must provoke continuing examination and reflection leading toward a critical affirmation of personal faith.

THE actual character of education in the church colleges is not the measure of what Christian liberal arts education is; rather, these colleges are measured by their profession. The gap separating profession and life is wide. Frequently it is a result of the failure of a church college to be a college. Thus an institution claiming to be a college becomes, in the extremes, an instrument for indoctrination, for the propagation of the Christian faith; or, more commonly, the college fails to be a college by seeking to provide a "safe" educational experience freed from genuine conflict and from the risk inherent in examination and quest, an education producing decent and docile Christian gentlemen and ladies. The result is to prevent rather than permit education. But this failure to be a college, however objectionable as a particular rejection of vocation, is not unique to the church colleges. For the Christian college to fail in any significant way to offer an education program directed by Christian faith is to be uniquely measured by profession and found lacking.

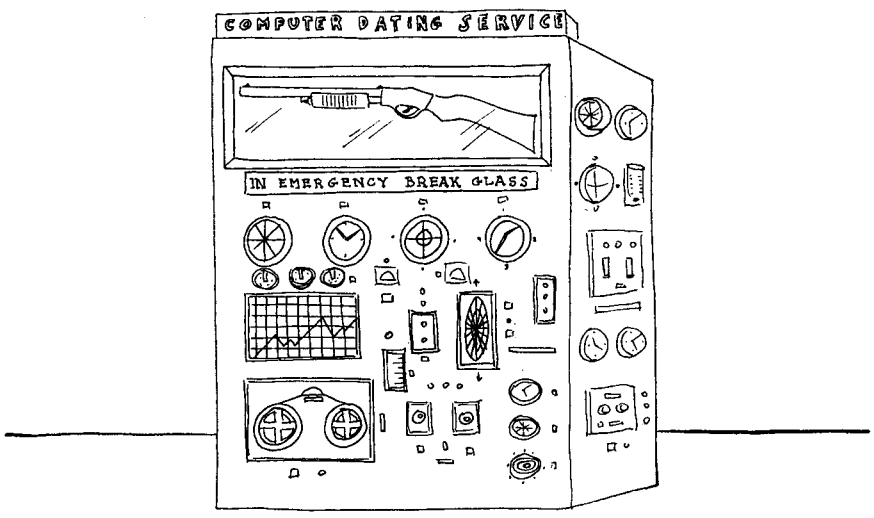
An educational process, curriculum, and campus community, involves a whole series of compromises. The actual is less than the ideal, but to the degree that an ideal challenges and directs an actual situation, it is a relevant ideal for that situation. Only when there is a surrender of the pull of the ideal and an acceptance of the actual is the relevance of an ideal lost.

What is needed in the church colleges is the conviction of an ideal, a sense ofure and direct its life.

the demand to express in an educational program the directing force of Christian faith. Compromise becomes repudiation only in the loss of conviction and demand. But the slackening of tension is possible from both directions. The actual possibilities in a given situation may be surrendered to an irrelevant demand. With the loss of either ideal or actuality, the creative tension of a compelling ideal is lacking.

It would be presumptuous to assume that what has been suggested as an ideal for Christian liberal education is realizable only in an avowedly Christian academic community. The truth of the matter is that institutions unrelated to Christian faith by statement of purpose may in fact more perfectly realize the suggested ideal than self-styled Christian colleges. And yet, while it is true that many private and public institutions *may* be directed by such an ideal, the stringent demand on Christian colleges is that, if they are true to their profession, they *must* be. The insistence undergirding this argument is that there are imperatives for education derived from Christian faith which lead to the seeking after a sense of wholeness and openness, an acceptance of life as a trust, and a dedication to the demand for critical affirmation and integrity.

WHEN the claims of the Christian colleges are reduced to their core, what remains is the recognition of a freedom to respond consciously and deliberately to Christian faith. This is a unique freedom, for such colleges can follow the compulsion of their faith. A binding and a freeing—this is the rationale for the Christian college. The church college is free to respond to an ideal, to bring its educational program into a tentative harmony with that which measures and directs, or more modestly, should meas-



Chess Corner—No. 107

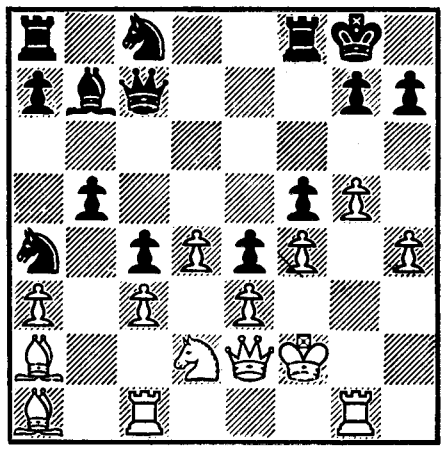
IT IS entirely possible that the next champion of the world will appear in 1969 in the person of a seventeen-year-old Brazilian. This would be Enrique Mecking, now fourteen, champion of Brazil and one of the four co-winners of the last South American zonal tournament, played in Buenos Aires.

But there are some things the Brazilian prodigy must first accomplish. He must not be eliminated in a post-zonal playoff round robin, since only three South Americans may enter the next interzonal tournament. Passing this test, young Mecking must finish sufficiently high in the interzonal to qualify as a candidate in a series of matches to determine the challenger. Then he must face the present champion, Tigran Petrosian of the Soviet Union, in a 24-game match, and he must win!

Mecking has shown, at least in his Buenos Aires game against Souza Mendes of Brazil, that he possesses the nerve and imagination of the veteran.

NIMZO-INDIAN DEFENSE

Mecking White	Mendes Black	Mecking White	Mendes Black
1 P-Q4	N-KB3	12 B-N2	Q-B2
2 P-QB4	P-K3	13 N-Q2	P-K4
3 N-QB3	B-N5	14 QR-B1	P-K5
4 P-K3	O-O	15 P-B4	N-K1
5 B-Q3	P-Q4	16 B-R2	N-Q3
6 N-B3	PxP	17 P-N4	P-B5
7 BxP	P-QN3	18 P-KR4	P-QN4
8 O-O	B-N2	19 K-B2	P-B4
9 P-QR3	BxQN	20 P-N5	N-N3
10 PxB	QN-Q2	21 R-KN1	N-R5
11 Q-K2	P-B4	22 B-R1	N-B1



23 R-N1	N-Q3	33 P-Q5	BxB
24 RxP	NxR	34 Q-Q2	R-B2
25 BxPch	K-R1	35 Q-Q4ch	K-N1
26 BxN	N-N3	36 P-B4	K-B1
27 N-B4	P-QR3	37 PxB	R-QN2
28 NxN	QxN	38 Q-R8ch	K-K2
29 B-B4	Q-R4	39 Q-N7ch	KxP
30 P-R5	QxRP	40 Q-B6ch	K-Q2
31 P-R6	P-N3	41 R-Q1ch	K-B2
32 B-K6	B-B1	42 B-K5ch	Resigns

—AL HOROWITZ.

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(Continued on page 110)

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(Continued from page 109)

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KINGSLEY DOUBLE-CROSTIC NO. 1702

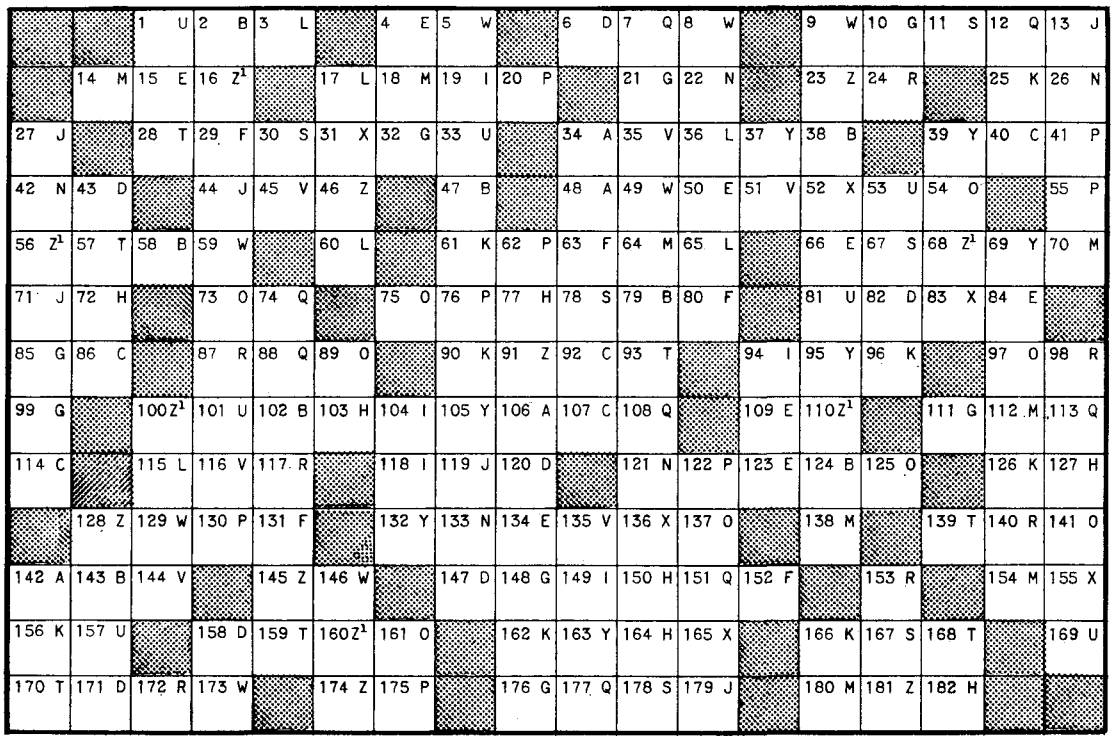
Reg. U. S. Patent Office

By Doris Nash Wortman

DEFINITIONS	WORDS
A. Early 16th-cent. Italian painter, reputed master of Raphael.	48 142 34 106
B. Lidlike processes, common in many sea creatures, mosses, etc.	143 102 79 38 58 2 124 47
C. What the partygoer is usually "dressed to" (after *The*).	92 40 107 86 114
D. Mounted men-at-arms of feudal times.	158 120 82 171 147 6 43
E. Austrian historian of 19th cent. authority on the Moors in Spain.	123 84 50 109 66 4 134 15
F. One "cycle" repeated in most washing machines, dishwashers, etc.	80 29 131 152 63
G. Invoked; obtained from on high (2 wds.)	111 10 148 176 99 21 85 32
H. Perform teleologically.	150 103 72 182 164 77 127
I. Members of Chaucer's "Parliament" (modern English).	94 104 118 149 19
J. Material object supposed to possess supernatural powers.	44 27 13 119 71 179
K. From above.	61 166 162 156 126 25 96 90
L. Obligated (2 wds.)	60 115 65 36 17 3
M. Any ceremony pronouncing most drastic punishment (comp.; Portuguese).	138 70 14 112 154 64 180 18
N. Ridges of sand or rocks where there is less than six fathoms of water.	26 133 42 22 121
O. (Pending) still for a short time (2 wds.)	54 89 141 97 161 75 73 125 137
P. Finished, usually of some ordeal (2 wds.)	175 41 130 62 55 76 20 122
Q. Alarm.	74 88 177 108 7 151 113 12
R. One of a native people of W Africa, skilled in many arts and crafts.	140 24 172 87 98 117 153
S. Romances.	167 11 30 67 78 178
T. Naive girl, esp. in a play.	57 139 28 93 159 170 168
U. Evolve (from; 2 wds.)	33 53 1 81 169 101 157
V. Amer. anthropologist, curator of Harvard's Peabody Museum (1887-1954).	35 135 116 51 45 144
W. Designating a King of Eng.; also a much-cited Amendment (2 wds.)	173 59 8 9 49 146 5 129
X. Process of changing place or position.	136 52 165 31 155 83
Y. Do away with anything of a permanent nature.	69 132 95 39 37 105 163
Z. Deracinate (2 wds.)	46 145 91 174 181 23 128
Z[1]. Sounds caused by reflection of original waves.	110 68 56 160 16 100

DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning . . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop. Authority for spellings and definitions is Webster's New International Dictionary, Second and Third Editions.



Solution of last week's Double-Crostic will be found on page 22 of this issue.

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